



Apaad y Kayat
*re-
new*

From the Original Drawing by C.J. Basébe.

A
VOICE FROM LEBANON,

WITH

The Life and Travels

OF

ASSAAD Y. KAYAT.

LONDON:
MADDEN & CO., LEADENHALL-STREET.

1847.

LONDON:
PRINTED BY LUKE JAMES HANSARD,
NEAR LINCOLN'S-INN-FIELDS.

TO
CAPT. THE HON. F. MAUDE, R.N.

HON. AND DEAR CAPT. MAUDE.

YOUR love for the welfare of Syria
and every good cause, and your kindness to me,
are so universally known, that the least tribute of
gratitude I can offer, is to beg you to accept the
Dedication of my Book.

Yours, most obediently,

and respectfully,

ASSAAD Y. KAYAT.

LONDON, *March 11th*, 1847.

C O N T E N T S .



CHAPTER I.

	<i>Page</i>
Address to my British Friends	1

CHAPTER II.

Infancy and Education	5
---------------------------------	---

CHAPTER III.

Education continued	19
-------------------------------	----

CHAPTER IV.

Advancement in Life	27
-------------------------------	----

CHAPTER V.

Pilgrimage to Jerusalem	44
-----------------------------------	----

CHAPTER VI.

Journey to Damascus—Homs—Hama—Tripoli—Re- turn to Beyrout	49
--	----

CHAPTER VII.

Official Appointment	<i>Page</i> 72
--------------------------------	-------------------

CHAPTER VIII.

Courtship—Persian Princes	101
-------------------------------------	-----

CHAPTER IX.

Departure for England	106
---------------------------------	-----

CHAPTER X.

Arrival in England, April, 1836	114
---	-----

CHAPTER XI.

Departure from England	132
----------------------------------	-----

CHAPTER XII.

Smyrna, etc.	141
----------------------	-----

CHAPTER XIII.

Babylon—Return to England—Development of my Plans	174
--	-----

CONTENTS.

vii

CHAPTER XIV.

The May Meetings	<i>Page</i> 194
----------------------------	--------------------

CHAPTER XV.

My Views of Native Agency—Correspondence—Formation of Committee—Losses in London—Visit to the North	202
---	-----

CHAPTER XVI.

Eastern Life contrasted with English Habits—Liverpool—Manchester	219
--	-----

CHAPTER XVII.

Arrival in Paris	245
----------------------------	-----

CHAPTER XVIII.

Proceedings at Beyrout	255
----------------------------------	-----

CHAPTER XIX.

The War in Syria	263
----------------------------	-----

CHAPTER XX.

Arrival in England	300
------------------------------	-----

CHAPTER XXI.

Lecture I.—Objects of the Society	313
---	-----

CHAPTER XXII.

Lecture II.—Illustration of the Holy Scriptures, &c.	<i>Page</i> 324
--	--------------------

CHAPTER XXIII.

Lecture III.—On the Fulfilment of Prophecy . . .	332
--	-----

CHAPTER XXIV.

The Eastern Church, commonly called in England the Greek Church	371
--	-----

CHAPTER XXV.

Claims and Prospects of Syria—Means that should be employed, and that are now employed for her welfare—The probable advantages that may re- sult from a prudent course of Native Agency .	398
--	-----

CHAPTER XXVI.

Medical Mission, &c., &c.	424
-----------------------------------	-----

CHAPTER I.

ADDRESS TO MY BRITISH FRIENDS.

HAVING had the honour of paying three visits to England, and of forming an acquaintance with thousands amongst the most respectable and enlightened natives of Great Britain, from whom I learnt, with joy, the interest felt for Syria on account of its present state, I willingly comply with the wishes of many of my friends, by giving an account of my travels in the East and West, together with some outline of my personal history, which I am led to believe will not be unacceptable to the British public.

I am the more disposed to attempt this work, because few out of the thousands who have attended my public lectures, or who have honoured me by their notice, are really aware of the object of my present visit to England. Some take me for

a prince, or at least a chief; others, for a Chinese ambassador, a merchant, or an interpreter. Some think I am a Jew; others, a Turk, a missionary, a philosopher, or a lecturer; Christians of every denomination appointing to me a station or an office according to their own preconceived notions.

This ignorance was to me, at first, marvellous, since my name had already appeared in many of the leading newspapers and in books of travels; but, after a lengthened residence, and much observation, I found that English society is chiefly based on introduction. Thus, if a person is introduced into a family by one of their friends or acquaintances, he is immediately indorsed as a bill of exchange, and this indorsement will carry him through the whole circle of society: provided the original introduction be good, very few will inquire about the religion or business of the person thus introduced. It will be left to the parties to find out these particulars if they like; but in general this is not sought. Not unfrequently, curiosity is the only motive for forming his acquaintance; and if he has about him any peculiarity of dress, color, or language, thousands will resort, at any expense, to see the phenomenon. This has, no doubt, been the case with me, in most instances. Thousands and tens of thousands had resorted to my lectures, clap-

ped their hands, and seemed delighted; yet in hundreds of cases I found they understood little of the subject, or of the object I had in view. This was curiously illustrated by that fair correspondent of the south, in a certain magazine, who said "That she came to my lectures twice, and all she could observe was my handsome appearance,—her ears tickled by my foreign accent." Even by some of my friends, when the subject of my visit to England was mentioned, or my religion, I was requested to tell my own story; which led me to believe that they very imperfectly understood it, and that perhaps politeness hindered them from ascertaining further particulars. Many had not the slightest idea of there being Christians in Asia, but thought that any man with moustachios, a cap, and wide trousers, must be a Turk. "Here is a Turk!" you will often hear if any Asiatic pass by. This at first greatly surprised me, but even among well-informed people I found sad ignorance prevailing as to the existence and state of Eastern Christians.

This being the case, I do not hesitate to comply with the wishes of my friends, to write my history and journal; and, in so doing, I must entreat my readers to pardon my deficiency, for I write in (to me) a foreign language, in the idioms of which I

cannot be expected to have made much proficiency, and have therefore to appeal to the magnanimous character of the British public, to overlook any inaccuracies or inelegancies of style. My object in this work is, to give information respecting details little known, and to interest the public feeling in favour of Syria.

I shall always regret the impossibility of mentioning all my numerous friends by name ; I therefore thank them collectively, for the kindness, support, and attention they have already shewn to me, and assure them that they are in my heart.

CHAPTER II.

INFANCY AND EDUCATION.

I WAS born at Beyrout, at the foot of Mount Lebanon, in Syria, in the year 1811. I remember events which took place when I was only four years old. On the authority of my mother, I can state, that, when I was about two years old, I had an attack of fever, and refused to take any medicine. It is customary among the native doctors to give in such complaints cooling drink, made from a decoction of seeds of vegetables, such as cucumbers, gourds, melons, &c., sweetened with the juice of unfermented raisins; but I would not be persuaded to drink any of them. My mother bribed me, but in vain:—she tried to deceive me, but to no purpose; I recognised the draught, however disguised. The people of Syria, in summer time, to cool the water for drinking, fill a jar from the spring, and, having closed it, they suspend it in a well for a couple of hours, and when drawn up, the water is as cold as ice. My mother

put the decoction into the jar, and, after it had remained in the well the usual time, took it out in my presence, but was surprised at my pushing the jar away, whereas, on other occasions, I used to rush forward to seize it, and take a hearty drink. My mother, finding it in vain to attempt to give me medicine, left me, as she said, "to God's mercy."

In Syria, our yards are open, paved with beautiful white marble, and we plant vines in them to shelter us from the sun in summer*. These vines are supported on large parallel beams of wood fixed across from the opposite walls. A fine slab in the centre of the yard of our house at Beyrout was a great favourite of mine during my illness: I used to creep to it and lay my naked stomach on the marble, remaining there for an hour or more without uttering a word, as if I was deriving the greatest benefit. One day, about this period, while my mother was occupied up-stairs, a poor man came to the house begging, and said, "Give me, and may God give you!" Our servant Soontie told him, "You are always coming—you are not in want." My mother, hearing the servant's harsh words, came down in great haste, reproved her, and took a loaf of bread to give to the man. In her hurry as she crossed the yard, her foot

* This beautifully illustrates "Every one under his vine."

caught in my long wide dress as I was lying on the marble. Fearing she had hurt me, she snatched me up in her arms, and, at the same instant, a great beam of wood on which a vine was trained fell upon the marble slab, and broke it into a hundred fragments.

The thought of the danger I had escaped overwhelmed my dear mother. She gave the loaf of bread to the poor man with a trembling hand, adding to it a piece of gold, one of her head-ornaments, and requesting him not to be hurt at what the servant had said. She believed that God had immediately rewarded her charity, and that my life had been spared for the sake of the poor man; and she ever after made it a rule to give relief to the poor herself. She used to invite two poor people every Sunday to come home with her from church and take their meals, and then she asked them to pray for me. The prayers of these poor people were after this manner:—"O God, be merciful to the children of the mother of George and Assaad! O God, grant her according to her heart; reward her good for us!" This custom my mother continued to the last day of her life.

My beloved father was most anxious to give me a good solid education. At the time I speak

of, education was considered dangerous, and was difficult to be obtained, even when most desired, on account of the Greek revolution, and the awful state of public affairs throughout the Levant; but his motive for this extraordinary step was, that, when grown up, I might take shelter in some peaceful monastery, and pass my days in the service of God, or that I might go to Europe, and thus escape the dangers which threatened the poor Christians. But, though he wished me to receive the best instruction possible, it was necessary to begin with my own language, the Arabic; and even this, reading in common Arabic, was difficult to be obtained. At last, a tobacconist, named Salem Bassila, with whom my father dealt to a large amount, persuaded him to place me under his care. He began by initiating me into some of the mysteries of his own trade,—the colours of the different samples of tobacco, their prices, qualities, &c.; he taught me the use of the scales, and the oukiéh (ounce) and its fractions. He made me carry to his wife, my governess, the vegetables for supper, (a principal meal in the East); then he would make me smell the tobacco and snuff, which of course made me sneeze and cough. The pipe was never out of his hand, and he puffed the smoke into my face all day long, so that in a short time I was

as highly flavoured as a ham, and as dirty as a pig. I did not dare tell my mother, lest my master should fulfil his threat of cutting out my tongue. I was not better treated by his wife, who used to send me to the spring for water, and to the market for carrots, cabbages, and rice, and then made me sit by the fire to watch the cookery, while she was cutting up onions. I was therefore smoked in the shop by the master, and roasted in the house by the mistress.

This could not continue long. I took courage, and told him "I thought my father would soon discover the imposition, and remove me, and thus he would lose that good customer for his tutton" (*tobacco*). Poor Master Salem looked sad, and at first could not utter a word; but then said, "I only send you home with the provisions to give you time *she'm alhàwà* (to smell the air)." "I would rather see the beauty of your face," I replied; "pray let me behold the sun of your countenance, and learn from you the wonders of the creation." This eulogy I had learnt from my uncle Yoosef, the friend of the Druse Reslan, Princes of Shwayafat. When any of these Ameers used to visit my uncle, he would address them thus: "May God give you good morning! O my Lord, may he prolong your life! May your gra-

ces be everlasting! I live by the shadow of your figure; the sight of you will suffice us!" The Prince replied, "*Astelhlyna shawftac*" (We have been sweetened by seeing you); "*Hadathna feec*" (We have dreamt of you). Such compliments answered extremely well with the great tutor, the tobaccoist; who no sooner heard them than he raised his head, touched his sash, twisted his moustachios, and said, "You are indeed a good boy; I must now shew you the beauty of learning." He then brought the Dawaéh, (Ezekiel, ix, 2), took the calamus or Arabic pen in one hand, and a sheet of paper in the other, using his knee, as he sat cross-legged, for a table, and retaining his pipe firmly in his mouth, which was also filled with saliva. Thus he tried to write for me the Arabic *alef bé* (alphabet); but, unfortunately, he seemed not well practised in the art; for upon the first letter he spilt a quantity of ink, and in the endeavour to remove the blot with his tongue, he made it much worse with the smoke and saliva which issued from his mouth. In vain he attempted to begin again; each succeeding effort was worse than the former. I could scarcely refrain from laughter, but I stifled it with my handkerchief. He was mortified at this after my flattering compliment, and said, "My dear, the paper is very bad. I will bring a better sheet to-

morrow." On the morrow, he brought a fine sheet of paper, and an attempt was again made to write the alphabet; but he got on with it very badly, and exclaimed, "I give you this bad writing for the present, I will give you the good writing afterwards." Thus I commenced my alphabet. When I asked him, "Which was the *té*?" he said, "The *té* is after the *bé*." "Which then is the *bé*?" "It is before the *té*," said the master. But when I asked him, "Which were the *bé* and *té* together?" he said, "Find it yourself."

Such was the system of my education. Notwithstanding these disadvantages, and the want of school-books, so common in England, in which the letters are represented by apples, eggs, donkeys, monkeys, and everything to amuse and interest children, I learnt my alphabet, and began spelling and reading the first Psalm of David, almost by myself. Whenever I asked a question, I was told, "Clever boys teach themselves."

About this time the plague broke out in Beyrout, and my father removed me from the school of Salem, to "shut up," as we term it; that is, all Christians who have the means endeavour to provide for their safety during that terrible season, by shutting themselves up in their houses, which they call "quarantine," employing people to bring

in their provisions. The meat and vegetables they receive through water and vinegar: the bread they do not touch while hot. No kind of clothing, nor any material of cotton or wool, is admitted.

My uncle, Yoosef Kayat, lived in the same house with my father, and, not being able to attend to his business, found time to teach me. He was a scholar and a good man. In three months, he taught me to read all the Psalms of David, the four Gospels, the Acts, and the Epistles, and an ecclesiastical book called "*Ftachos*," or, "*Octon Chor*." I learnt at this time to read very well out of any Arabic book. While the plague lasted, my uncle used to assemble the family every night, and read to us for two hours. We thus became acquainted with the Gospels, Acts, Epistles, Psalms, the Wisdom of Solomon, Genesis, and the Prophets, especially Daniel. Our family were favoured with having a copy of the Holy Scriptures, which I possess to this day, and my uncle used to explain them to us. He tried to shew us the love of God to mankind, and urged the necessity of living in holiness; but, alas! I did not always attend to what he said:—too often I fell asleep while he was speaking. In the daytime, however, I was more alive, and then, having no children of his own, he used to place me on his knee and teach me the Word of

God. He would patiently answer all my questions about Daniel, in whose history I took great interest; and about Joseph, another of my favourites. I inquired, if we ought not to hate his brothers? when he explained to me, "That we ought to love our enemies, and that vengeance belongs to God." I could not bear this, and tried to argue with him; to which he used to reply, "My dear, supposing you did some naughty thing, and deserved punishment: would you like to be very severely treated and punished?" I could not answer; and he added, "Forbear, then, with others. God forgives us; let us, then, forgive those who offend us. *Kool altawbé* (Say, 'I repent')."

My uncle explained to me the prophecies in Daniel respecting the kingdom of Christ, and the assurance that the time is at hand when all the nations of the world shall become Christians; and that our country had been punished for sin. He taught me to abhor a lie, saying that lies proceeded from *Shyttan* (Satan), and that a liar's tongue ought to be cut out as well as that of the swearer. He shewed me in the Bible that God will not allow liars to go to Heaven, and that they and all the wicked will dwell for ever with the Devil in hell. One day he lighted a candle, and placed my finger

near the flame. I quickly drew it back, and he took that opportunity for fixing on my infant mind what hell must be, concluding with these words: "*Allah yaeda alayék!*" (May God be pleased with thee!) "*Allah yanajeek!*" (May God protect thee!)

Beyond writing the alphabet, I made no further progress in penmanship, but I taught myself by degrees, by means of copying and reading letters; and my father taught me the figures, addition and multiplication. Thus I acquired a knowledge of Arabic during the four months of quarantine, which ended on the feast of Elija, 20th July, the period when the season of the plague is believed to be over.

At this early period (I was only five years old) I took great interest in procuring the several coins of the country. They are very numerous, belonging to the reigns of many sultans, &c., and differing in the standard of gold and silver. Few persons knew the secret of smelting, or that some coins, though of the same nominal value, differed in their standard. Nicula Abu Setteh (a cousin by marriage) possessed this secret, and used sometimes to rub the coins on a piece of smooth black stone, and then lick the latter with his tongue. Nicula was

very fond of me, and I took advantage of his kindness by asking him, "Why he rubbed the *rubiéh* (gold coin), and licked the stone?" He laughed, and told me, "It was by that means he was able to buy for me oranges, grapes, and sugar plums." I eagerly begged him to give me this stone, and, on his consenting, I kept it closely in my pocket.

At this time my father placed me again with my former master, the tobacconist; and my studies consisted in going over again all the books I had already learnt. My mistress was now more polite to me. She made me watch in the house, attend to the meat, and keep it from impurity; nurse her youngest child, and rock its cradle: and thus we all went on very well together till the end of that year. I, however, complained to my father that I really learnt nothing; but he said, "*Man aalamnie harfan ~~and~~ lahoo abdan,*" (Whosoever taught me only one letter of the alphabet, was entitled to my gratitude). I confess that my old master gave me very good moral instruction, cautioning me to avoid playing with idle children in the streets, and desiring me always to shew respect to my beloved parents; and this rule I observed throughout my life.

My father now ceased to kiss me in the daytime so often as he used to do, but I was frequently awa-

kened from my slumbers by his tender embraces and affectionate prayers in my behalf. He would say, “*Allah yarda alek! Allah yajalâc min almoosaadin! Allah yachzee alshyttan anak!*” (May God be pleased with you, and bless you! May you be numbered among the fortunate! May God subdue Satan under your feet!) He gave me now for pocket-money five *paras*, or one farthing English money, every day; and I spent it, as children generally do, in sweetmeats, and never had a single para in my pocket.

One day, I was walking with my friend Nicula, when a poor blind man begged of us. Nicula drew out his purse and gave him a piece of money. I felt much grieved for the poor man’s affliction, but still more at not being able to relieve it, as I had not even one para to give him. From this moment I resolved never again to spend my money in cakes and trash, but to save it for some good purpose. The next day, after I had formed this good resolution, I had my five paras in my pocket, and, passing the *hoolwagie* or confectioner’s shop, I was greatly tempted to spend them; but I conquered this temptation by taking the money from one pocket and putting it into the other, saying to myself, “I fancy I did buy, I did spend, I did eat,” &c. In the evening, I deposited the money thus saved

in a little jar with a hole in it, called *kujé*; and to this I afterwards added any money given to me by my father or other relatives, especially that given on the eve of every new year, according to the custom of the country, when each of the family gave me “Bustrayna” (new year’s gift). Of this money I shall have occasion to speak when I write concerning the time of my commencing business and money-making. I tried to teach the boys at the tobacconist’s school to adopt my plan, but they laughed at me. The consequence was, that in after-life I always had money, while many of them remained miserably poor.

My master was uncommonly pleased with me, and tried to induce his boy Nicula to imitate my example. His school now became very respectable, and I was the teacher. He made me superintend the boys, while he went to cut tobacco at great men’s houses. I was always pleased when the dignity of master was given me, and I derived great improvement from teaching my schoolfellows.

Now, having reached my sixth year, my beloved father became very anxious to enlarge the scale of my education, (and for this purpose he incurred great risk and expense), from the fear of my growing to manhood in a state of wretchedness and oppres-

sion, in consequence of the deplorable system in our country. His mind was set on my learning Greek. Here I must observe, that my father and both my uncles spoke well the modern Greek, Turkish, and Albanian languages, but did not write them; and my uncle Attala (who died before I was grown up) also understood Italian, which enabled him to act as interpreter to the great British Admiral Sir Sidney Smith, when on the Syrian coast; and he accompanied him on his tour to Lebanon.

CHAPTER III.

EDUCATION CONTINUED.

THERE was at this time no public school in Beyrout, nor any means whereby I might acquire a knowledge of the Greek language. My father made his wishes known to Benjamin, who was then, and is still, the Archbishop of Beyrout; and he, being equally anxious to obtain the same advantage for his nephew, Anagnosti, entered into my father's views, and made an arrangement with him for the expense and support of a master. They wrote to Patmos, (well known by the writings of St. John), and sent for a deacon of the Greek Church, named Theophilus, who was a great scholar of the college then existing in that island. Unfortunately for the tutor, he dislocated his elbow joint immediately after landing on our shore, and, there being no qualified surgeon at hand, his arm remained bent all his life. However, Anagnosti and I were placed under his tuition; but, alas! learned as he was, he could not speak a word of

Arabic, nor understand a letter of our alphabet; and there was neither dictionary, dialogues, nor any other book common to the two languages. Thus, I had to learn Greek from one who could not tell me the meaning of a single word; and, what was worse, the guttural sounds in our language were so unpleasant to his ears, and the dislocation of his arm made him so melancholy, that he would not attempt to learn a word of it. He placed in my hand the *Phylada*, containing the Greek letters, and some pages of dissyllables and trisyllables, and thus I commenced my α , β , γ , δ , ϵ , &c., all the time keeping silence on other matters, for it was in vain I attempted to make my master respond to any question I put to him. When I spoke, he would turn his back; or, if I repeated the inquiry, he would turn his face towards me, and work the muscles of his face so angrily, and with such hideous grinding of his teeth, as to excite; first my laughter, and then my fears; for, unable to bear either, he punished me by riding on my shoulders, pretending that he wanted to reach something from a shelf. This kind of horse exercise, it may be well believed, was not pleasing, and I succeeded in getting rid of it at last, by making one day a sudden leap, which threw my rider, who fell on his face, and broke a tooth.

From that time, he used to call me *arkida*, a locust.

I was at this time six years old, and, though all communication between us was by signs, he succeeded in teaching me to read in the course of three months the Gospels, Epistles, and Psalms; but I knew not their meaning, and could not translate a word into Arabic. When my father discovered this, by desiring me to read to him, and explain what I read, he was much vexed, and, pulling my ears, he said, "You stupid fellow, you have learnt nothing!" "Because," said I, "Didascolos (master) taught me nothing." He then took me to the chamber where the tutor was, and expressed to him by signs that I ought to know the meaning of what I read, and that he might take my flesh and leave the bones, provided he did but teach me. Poor Didascolos was in despair; he looked very savage; and my father departed, leaving me trembling with fear. For some time, however, we each kept silence: Theophilus smoked his pipe till he made the room like a furnace, turned and twisted his beard, and at length exclaimed, "Εὐρήκα!" Then he brought a loaf of bread, and, holding it in his hand, said, "Assaad, Ἴδοῦ ἄρτον!" (Behold bread!) Next he brought a glass of water, saying, "Ἴδοῦ ὕδωρ!" (Behold water!) and so on with other substantives in the room. I set down all these Greek

words, and over against them wrote the same in Arabic, and learnt them by heart. This mode I found most advantageous in all the languages I acquired in after years; and I strongly recommend it to others. In a few weeks, I could understand many words both in books and in talking, and the Didascolos, finding I was able to fetch anything he expressed a desire for, taught me *ἄρτον, σταφύλη, οἶνος, σῦκον*, bread, grapes, figs, &c. My ready comprehension procured me favour, and he frequently took me to the sea-side, a short distance from Beyrout, where I had pleasure in going into the water and collecting for him shell-fish from the rocks, sea-weed, and other marine curiosities; in return for which, he taught me the names of every object we saw, either on the road or in the mulberry gardens, where we stayed for the day:—*δένδρον, καρπὸς, γάλα, ἵππος*, &c. My improvement brought on, however, greater difficulties; for the bishop appointed me, young as I was, to read the Muneon, the Epistles, and the Prophets, during public service. I was so small, that I was obliged to be placed on an elevated chair. It would be impossible to describe the joy of my good father and mother when they heard me thus reading publicly in church; and here I wish to assure my British readers, that a great portion of the Scriptures is read daily in our churches.

I was now employed by the Didascolos to interpret for him with the natives; and he also brought me a book, the very name of which I did not understand. It was the *γραμματικὴ*, or grammar. I had never seen an Arabic grammar, but I was compelled to read page after page of this Greek one, without understanding a syllable, except here and there a substantive. To get rid of this puzzle, I bowed my head at everything I read, as though I understood it, which was far from being the case; but I could devise no better plan for escaping from my master. However, truth will come out; and here truth punished me severely for my head movements, which were neither more nor less than deceptions. I had learnt the first few pages of grammar, and could repeat them perfectly, though without any knowledge of their meaning; but when we came to the page of *τύπτειν*, the Didascolos stretched his eyes, intending to express that I must open mine sharply, and placed his finger on my temples, intimating that my mind must be on the alert; and then, in his musical voice, he chaunted the following words, as if he was deriving the greatest pleasure:—

S. *τύπτω, τύπτεις, τύπτει,*

D. *τύπτετον, τύπτετον,*

P. *τύπτομεν, τύπτετε, τύπτουσιν.*

I followed, and in an hour's time could repeat by

heart all the *tupto, tupteis*, &c. ; but when the master asked me, "What is this *τύπτειν*?" alas! the motions of my head were of no avail, and it appeared too plainly that I had been deceiving him. I looked away much perplexed, and then said, "*Διδάσκαλε, τί ἐστὶ τύπτειν*; is *τύπτειν* bread?" Theophilus moved his head, twisted his beard, looked for a few minutes on the ground, then exclaimed, "*Εὐρήκα!*" and left the room. When he returned, he brought with him three long elastic sticks, cut from a pomegranate tree. With one of these sticks, he pointed at my eye and head, and beat me three times on my back and shoulders, exclaiming, "*Τύπτω, τύπτεις, τύπτει!*" He repeated the same action with two sticks, giving me two blows on my shoulders, exclaiming, "*Τύπτετον, τύπτετον!*" And, lastly, he took the three sticks together, and beat me thrice with them, crying out, "*Τύπτομεν, τύπτετε, τύπτουσιν!*" My Didascalos evidently intended the three sticks to denote the three numbers of the verb. When he thrashed me with the one stick, he intended to give me a practical illustration of the singular number, and the three blows were intended to signify the three persons; the two and three sticks represented the dual and plural numbers respectively, and the blows their several per-

sons. Alas! *I* thought he was beating me because I could not understand, and *he* fancied he was beating the verb into me. This process went on for about six days, and I was in despair. At last, I informed my uncle, who readily and kindly accompanied me to the chamber of my tutor. So far was he from blaming himself, that he began as usual to exercise his weapons, and my uncle was alarmed, not only at the strange kind of tuition, but at the master's countenance. After a little, he began to understand matters better, and at last perceived the teacher's object. Fortunately, my uncle was well acquainted with the grammar of his own language, and made me understand that *τύπτω* was the same as the verb *darab* (to beat) in Arabic. Thus, I was relieved from this tyrannical beating; and when my uncle explained to me the meaning of it, I thanked God that the Greek grammarian did not begin with the verb *κτείνω* (to slaughter); if he had, I should, in all probability, have been sent to the grave by his practical illustration, before I could have acquired a knowledge of it. After this fashion, however, I was taught other words: he bit me, for *to bite*; he kicked me, for *to kick*; and rode upon me, for *to ride*. This mode of illustration made an impression on my mind never to be forgotten; and, when the Didas-

colos doubted my comprehension, I convinced him that I understood the meaning of the words by acting the same upon himself. He was very angry at this proof of my knowledge, and I found it advisable to take flight from his presence. My father tried to make peace between us by making him a present of a long black Damascus robe; but still this unpleasant mode of tuition continued, and I learnt, in this manner, both ancient and modern Greek, till, in 1825, the Greek revolution broke out, and the danger was very great. The archbishop and clergy, and all the Christians in Beyrout, were thrown into prison, being suspected of adhering to the Greeks. Theophilus and I were concealed in a vault under ground, where we pursued our studies in secret; for the supposition that we had any knowledge of Greek would have been attributed to political motives, and might have been fatal to us. This seclusion was favourable to my improvement, and continued for six months. My poor teacher was softened by fear, and grew melancholy; and at length, disguised in female attire, and covered with a white veil, he escaped from Beyrout, and found refuge in a convent near Lebanon. Thus ended my education under Master Theophilus, whom I shall ever remember for his severity and sincerity.

CHAPTER IV.

ADVANCEMENT IN LIFE.

WHEN I was about eight years of age, I began to think seriously on my future life, and I broke the jar in which I had saved all my pocket-money, amounting to 1000 piastres, or about £10 English, an immense sum for a Syrian boy. I do not remember ever to have taken an interest in playing about with other children; perhaps it was that the discipline under the tobacconist and the Greek tutor had absorbed all my playing days. Happy, a thousand times happy, was it for me, that I was so prevented from wasting my time in idleness, for I possessed a full purse, and the privilege of having acquired a fine language, while others of my age only had their poverty for the reward of their idleness. I mention this as a warning to the young. I took part of my little fortune in my pocket, and went from shop to shop,—bakers, butchers, grocers, &c.,—and collected all the old paras I could, giving other currency in exchange. These old paras I

brought home every evening, weighed, and separated them according to their weight: the heaviest I sold to the silversmith, who put them into the crucible, and I thus gained from ten to twenty per cent. In order to make this business more intelligible, I must enter into some details. The Turkish current money is in piastres: forty paras make one piastre. These paras are struck in the Mint, in very little pieces, very thin, thinner than a wafer, about the size of a sixpence; and other coins, whether gold or silver, are valued by piastres. But the paras of the old sultans were of nearly pure silver; so that a para of Sultan Mustapha, or Sultan Mohammed, is worth ten paras of the present day. In other reigns, paras and all coins were struck at a much lower standard, but all paras passed as such, whatever their intrinsic value; and this was the great secret of money-making, known to all silversmiths, money-changers, and merchants in Syria, as I shall have occasion to narrate. When I purchased the paras, they were mixed; but, on taking them home and weighing them, I often found half the number of better standard and heavier weight. This led me to ask for old coins of former sultans; and, in one year, my capital augmented from 1000 to 6000 piastres, or from £10 to £60.

Finding myself so rich, I came to the resolution no longer to be a burthen to my father, which of course delighted him, and he made me a present of a donkey which had been previously employed by a man named Shaheen, in carrying on a little trade about Lebanon. I retained this man and the donkey to convey goods, such as calico, handkerchiefs, &c., from Beyrout to the valley between Lebanon and Anti-lebanon, exchanging them for butter, eggs, &c. Half the profit thus made was for himself, the other half for me. In this way I gained about forty piastres each journey he made. We had no stable; therefore Shaheen used to tie the donkey to the door of our house. A very impertinent fat man observing him in this exposed situation, used without ceremony to loose him and take a ride in the country. He despised my interference, and paid no regard to the remonstrances of the poor donkey-driver. This made my blood boil, and I was at a loss what to do. At last, I engaged the assistance of four boys of my acquaintance, and ordered Shaheen to make four holes in the saddle; and when the fat intruder was one day enjoying his ride among the mulberry trees, at a good distance from the town, my companions and I followed with four strong poles, which from behind we pushed into the holes of the saddle, and

lifted our fat friend, placing him comfortably on the branch of a tree, to warble at his ease like a bird, while we ran home with the donkey,—thus we put a stop to the nuisance.

Another circumstance happened to me which will interest those who desire to make their way in the world honourably, though they may not have much capital to start with. With perseverance and contentment, they will obtain what the proud and avaricious cannot. I was one day at a public sale: I did not feel that I could make any great purchase, but I was content to bid for an old case full of waste papers. I was laughed at by the by-standers when these old papers fell to my lot for fifteen piastres. One young man joined me in the purchase, and we took them home. On examination, they appeared to my partner unworthy to be touched, and he gladly resigned his share for four piastres. I made them into bundles, sold each bundle separately to different shopkeepers, and this despised purchase brought me in great gain. I gave for it fifteen piastres, and I made three hundred in one day. It was by contentment that I made my money at this early time of life, and thus another source of income was open to me.

At this time, a British Consul was first established at Beyrout: his name was Peter Abbott.

His talents and abilities qualified him to represent his sovereign and nation. The trade in the Mediterranean was carried on by Ionian or Greek ships under the British flag, and also by French and Italians, Austrians and Slavonians. The Arab and Turkish vessels were frequently stopped by the Greeks, who were the chief traders. These men employed me cheerfully as their interpreter and broker, for I was satisfied with whatever they gave me. They gave me a commission on the goods they sold, and the natives who purchased of, or sold to them, did the like. I have been seen leading ten captains at a time through the market at Beyrout. I did not allow the common sailors to escape me, but also interpreted for them. I bought oil, meat, &c., for the ships, and thus my knowledge of Greek came into use, and my income often amounted to three hundred piastres a day; besides which, the captains frequently made me presents of hams, wines, &c., and the sailors gave me biscuits and other useful articles from the ship's stores, which kept our house and my pocket well supplied.

All this business was with the Greek captains; and I was desirous of being employed also by the Slavonian traders, but having no knowledge of Italian, I was at a loss how to accomplish it. There was but one man in Beyrout, whose name

was Yaconly, who could speak that language, and he transacted all the business of those ships. It struck me, that, if I only knew the verb *to know* in Italian, I might be able to manage, by asking these Slavonian captains if they understood Greek, and thus making that language the means of communication between us. The verb *sapere* (to know) was what I wanted. I went, therefore, to the other broker, and very civilly asked him to tell me the Italian for the verb *to know*. He replied, "Stupid boy!" for he was very jealous of me; "what do you mean by verb?" I repeated my question, and he very angrily sent me away with these words, "The verb to know, or this stupid verb, I know not." I was sadly disappointed and vexed, but I forgave him when I was informed some years after that he could neither read nor write, and, therefore, that the very nature of the question was an enigma to him. However, I went in very low spirits to my mother, and sat down to supper, unable to taste anything. My affectionate parent was alarmed, and entreated me to tell her what was the matter; whereupon I told her all my sorrows, and that they resulted from my ignorance of one word. Dear mother! she could not understand what I meant, even when I had told her the whole story. After a little reflection, she

said, "I believe you want to learn some new language. There are some *Padriés* (Padres) in the Italian convent here; I will take you to them, and perhaps they may tell you what you wish to know." It was about sunset: she put on her veil, and we went together to the convent, where the Capuchin Padre received us with great politeness. My mother said to them, "You are good men, and I wish you to teach my son your language and whatever else is good." "Let him come to-morrow," answered the Padre Modesto, whose kindness I am happy to acknowledge here with sincere thanks. I scarcely closed my eyes all night, and very early the following morning I went to the church where the friars were assembled. After the service, I went with the Padre Modesto up stairs, and the first thing he said was, "*Sapete Italiano?*" (Do you know Italian?), the very words I so much wanted. I imagined that was what he asked me, and all doubt was removed when he explained to me in his broken Arabic "*Byaref taliani.*" I immediately wrote down "*Sapete Italiano?*" and there was no difficulty in adding, "*Sapete Greco?*" The padre began by teaching me the Italian alphabet, and I in return taught him the Arabic and Greek; but, in order not to lose my Greek customers, I divided the day into two parts, giving

one half to study, and the other to business. We went on thus very agreeably for a month, but then religious opinions separated us, for he was bent on nothing less than bringing me over to the Church of Rome. The bare idea of this excited my abhorrence, being devoutly attached to my own church, to Benjamin our bishop, and to Theophilus, my late master, from whose instructions I dated my prosperity, and who was a deacon of our church. I therefore left off studying with the padre, having learnt enough of Italian to improve myself, though I was still very desirous of obtaining a more thorough knowledge of that beautiful language.

While deliberating on this subject, a kind and gracious Providence afforded me the means of gratifying my wish. Walking one day, I saw two strangers, whom I followed till I reached their house at a short distance from the town. I entered it after them. With an expression of mild benignity, one of them inquired my business. "I wish to learn your language," was my answer. The strangers proved to be two devoted, pious missionaries, the Rev. Isaac Bird, and the Rev. William Goodell, of the American Board of Mission. Good and ever kind Mr. Bird told me to come on the morrow, and bring some of my friends with me, and he would teach me. My uncle accompanied me, and

he was almost their first friend in Beyrout: they gained his heart and mine also, and presented us each with a copy of the Bible in Arabic, printed by the excellent British and Foreign Bible Society. At once I began Italian with dear Mr. Bird: he and his pious and accomplished lady were like parents to me, and I was the first pupil of that mission. In a short time, I acquired so much Italian that I was appointed teacher in the school, when other Syrian boys were attracted there, by seeing how great a *man-boy* I was become from knowing these languages. I left the money-making business with the captains, contenting myself with what I had already made, and the salary which Mr. Bird allowed me, of five dollars, or £1 per month. Mr. Bird conferred a lasting favour upon me, by inducing me to learn the Ten Commandments by heart, as well as the fifth chapter of Matthew. Each of these tasks took me one day, and for each I was rewarded with a dollar. I continued teaching in the school, thus improving my own Italian; but with this I was not satisfied. I wished to add the English language to my other acquirements. The Rev. Pliny Fisk, who lived with my dear and excellent friend, the Rev. William Goodell, kindly undertook to teach me; and so eager was I, that I often got to their house before they were up. I

remember, the first English sentence I ever heard was from Mr. Goodell, when he knocked at Mr. Fisk's door, and said, "Fisk, Assaad is come!" Mr. Fisk, on beginning to teach me, discovered that I knew nothing of my own grammar, the Arabic. This brought the good well-known Assand Shediak to the acquaintance of the missionaries. I was his first pupil to learn the Arabic Grammar.

Soon after, Mr. Fisk was taken ill, and it pleased the Lord to take him to his eternal rest. I wept much over this good man, and regretted deeply the loss of such an excellent teacher; but Mr. Goodell expressed the same willingness to teach me English, and this was facilitated by public events causing me to become a resident in his house. My parents found it expedient to seek refuge, in this time of trouble, in Lebanon, where the good government of the able Emere Beshir secured protection to all poor Syrian Christians. Their departure, and that of other Beyroutines, was occasioned by a desperate attack made on the town by a few Greek ships on the 25th of April; but an extraordinary gale of wind drove them off the coast. A few days after this attack of the Greeks, the irregular soldiers (Hawarà) came on the plea of fighting them, but unfortunately attacked the natives and residents; and among the sufferers was

Mr. Goodell, with whom I was an inmate. My great attachment to the missionaries, and to my studies, had determined me not to accompany my parents to Lebanon, and thus I obtained permission to remain with him. His door was broken open, and a body of these ill-looking, uncivilised men entered the house, where there were several Syrians besides myself. While they were forcing open the door, and good Mr. Goodell, in his Christian spirit, was remonstrating with them, I was contriving a plan to escape from them. I took refuge under Mr. Goodell's bed, and broke an onion, as if I had an offensive wound on my foot, which, in fact, was the case; and the little money I had, I hid in my boots. The property in Mr. Goodell's house engaged the plunderers, and my ugly appearance made them not care to interfere with me. It is due to the able British Consul, Mr. Abbott, to state, that, considering the missionaries under his protection, he wrote to Abdallah Pasha, and sent an account of the whole conduct of the Hawarà, and succeeded in obtaining from the Pasha's treasury a remuneration for the loss Mr. Goodell had sustained.

About this time, a friend of ours remonstrated with my father for allowing me to learn foreign languages, saying, "Do you expect your

son is to become an interpreter?" Little did he think what he was saying, and that, in after-life, when I was actually appointed by John William Farren, Esq., H.B.M.'s First Consul-General in Syria, as his interpreter, he would be among the first to come to my father's house, and congratulate me on my appointment to this distinguished office.

When the political clouds had passed away, we resumed our studies; and when I scarcely knew the English alphabet, Mr. Goodell made me teach Jacomi, a young Cypriote of English extraction, who had come to learn his mother tongue. I said to Mr. Goodell, "I only know A, B, C, D, E, what can I teach?" He calmly answered, "Teach him A, B, C, D, E." I remained with this gentleman and his wife, who was as kind to me as a mother, one year, keeping closely to my studies; and to facilitate them, I used to place my English and Italian Bibles on one side, and the Arabic and Greek on the other, observing the same phrases in each. I also copied out a number of words every day, and made it a rule to commit them to memory before I slept. The main secret by which I acquired so many languages, both Asiatic and European, was this: no difficulty deterred me from speaking. I went on talking, and cared not if others laughed at my mistakes; and when absolutely at a loss for a word, I

made myself understood by signs. Thus, in a residence with the missionaries of less than a year, I learnt to speak, and write, and read English and Italian; and also to read Armenian and Turkish, from Mr. Carabet and Mr. Stephan, two Armenian converts to Protestantism.

It is beyond the power of my pen to do justice to the kindness of those excellent men, Mr. Bird and Mr. Goodell, and their ladies. May God reward them! and, though we may not agree in all points, yet I hope, through Divine mercy, they and I may be found to belong to the fold of Christ.' During my residence with them, I joined their family worship, and I cared little for my former fasts, though I continued every Sabbath to attend our National Church, of which I shall speak hereafter. I felt there was much good in it, though I was too young to decide upon religious differences; but I admired the character of these good American Missionaries, and rejoiced at every opportunity of rendering them any service. It would be unbecoming in me to say more on this head.

For my English writing, I am indebted to that excellent lady Mrs. Farren, who was staying with Mrs. Bird while her husband was travelling through Syria, before he obtained the appointment of Consul-General there; and this led to my being

subsequently nominated his principal official interpreter. Mr. Farren filled his office most ably. By him, the route, the interior, and commerce were opened to Englishmen and Europeans in general; and he was, without doubt, the only Christian that had been seen on horseback in Damascus for 1100 years. He first started the post from Beyrout to Damascus and Bagdad for India. He did the highest honour to the nation he represented; and we, as Syrians, ought to be thankful to him for the Dispensary he established at Damascus, at his own expense. His having done this for the love he bore to the Christians, increased his influence in the right channel, and broke down the prejudices of many of the natives of Damascus. I wish I was able to do justice to this very talented and benevolent man, and his truly Christian lady.

During my residence here, I became acquainted with all the missionaries who arrived or passed through the country:—the excellent Dr. Dalton and his lady, from the London Society for Promoting Christianity among the Jews; Mr. Farman, Mr. Nicolayson, Mr. Eli Smith, Mr. Whiting; Mr. Gobat, now Bishop; Mr. Cogley, of the Christian Missionary Society; Mr. Muller; Mr. Parnell, now Lord Congleton; Mr. Thomson, and several others. With some of the above-named gentlemen, I read

Arabic, and to others I acted as partial interpreter. Whenever the Missionaries read the Scriptures, they commented upon them; and, even at that early age, I used to discuss with them matters relative to our Church. I am afraid I was too forward.

My beloved parents were all the time most anxious about me, lest I should be led astray, and many private lessons from them and others I used to have; particularly, from the learned Habib Giamal I received frequent cautions. I afterwards married his daughter, who was then a little girl, and used to come to learn needle-work and embroidery of my mother. This alarm of my friends was augmented when Assand Shediak was converted to Protestantism, and began to speak boldly against the errors of the Church of Rome. My friends could no longer tolerate my living with the missionaries, and I was sadly perplexed what to do. I felt that I was bound while so young to be under my father's control, and I could not endure the idea of giving pain to my truly Christian mother, whose devotion to our Church was remarkable. I therefore resolved, for the sake of peace, to go home, and only visit the missionaries occasionally, which I did most days; and always on a Sunday I joined them in reading the Scriptures.

It was not long ere I suffered from the change:

while living with the missionaries, I ate what their table furnished, and made no scruples; but while at my parent's I gladly resumed our diet, for, according to my views, the Gospel forbids our annoying our brethren for the sake of food; therefore, I tried to satisfy my wishes by purchasing sweetmeats, shell-fish, and such things as were permitted during the fast. My purse suffered for these indulgences, and I tried to prove to my mother, that, though fasting might be good, it was not essential to salvation: that was only to be found in Christ. Her answer always was, "My dear, the Lord Jesus fasted." I tried to shew her that religion was in the heart. She replied, "The heart must bring forth good works, and to eat and drink much is gluttony." However, I was soon again embarked in the business of the world; and to get on in life was the one object that took possession of my mind. Many errors might prevail amongst our people, but I thought they did not concern me. I could now speak Arabic, Greek, Italian, English, and Turkish, and I could read ancient Greek and Armenian.

At this time, two rich Swiss merchants, of the name of M. Brelaz and Gauthey, came to settle at Beyrout. Their business was very extensive, and, as they did not understand Arabic, they

engaged me as interpreter and storekeeper at ten dollars per month, and a certain percentage. This was a very responsible situation, and by it I was initiated into the secrets of commerce. I copied their French letters, and thus from them I learnt French, so that we no longer wanted Italian as the medium of conversation between us. These worthy merchants were kind to me, and desired my welfare, and I had the satisfaction of doing my duty. I was their interpreter, clerk, storekeeper, and broker; and thus, in their extensive transactions, I saved them the several salaries which they must have paid to different people serving them in these capacities.

The battle of Navarino, and the departure of the European consuls, deprived me of these rich and worthy employers, and also of the American Missionaries, for then every hat left our shores.

CHAPTER V.

PILGRIMAGE TO JERUSALEM.

I now felt as an independent man, though in years but a boy. Still, as my countrymen in Beyrout, on account of the languages I spoke, and the capital I possessed, would treat me as a man, I availed myself of the privilege, and was willing to be accounted of some importance. I employed my capital in money-changing, and the merchants used to call me Aba Awn alsagheer, (little Aba Awn), in contradistinction to the great banker and money-changer at Beyrout. This gentleman, though I followed his profession, was kind to me, which is not usual; for the song says, "*alla ala dawat min aadac befanve*," (except him who opposes you through your profession). He did the great business, and I the minor: he waited on the great merchants, and I went to the shopkeepers, and collected all the valuable coins. This secured to me the favor of the retail dealers, and I used to gain about 100 piastres per day, an immense income. I now began

to use the stone for testing gold and silver, and in the course of one year, my character as a learned Saxaf (money-changer) was established. My decision was always taken upon coins; that is, merchants and others, on receiving a sum of money, brought it to me, to see if it was all good. I made no charge for these services, and in consequence grew very popular. But, unfortunately, popularity brings envy. The Lieutenant-Governor and head of the police Abu Armu, finding that I was moving among the rich Moslem merchants, and enjoying their confidence, determined to squeeze me. He called me one day when I was walking in haste, felt my pocket, and finding it full, exclaimed, "How rich you are grown! lend me fifty gazis." This I was obliged to do, and I had to bribe his secretary also. He next compelled me to take from him a quantity of bad soap, and pay him full price, upon which I lost half the value. I went on in this manner, squeezing the coins, and being occasionally squeezed myself; yet I grew fat in gold.

I now cultivated the acquaintance of the muleteers who came with the caravans, and I learnt from them the value of coins in different towns. By this I found that immense profit might be made by exchange. For example, the aadle (a gold coin) was in Beyrout worth twelve piastres; in Jerusalem, it was worth seventeen: and whereas the rubas, or

standard silver, was in Jerusalem worth 120 piastres per 100 drachms, in Beyrout the same was worth 150! So immense was the gain, though only known to a few Beyrout merchants!

I resolved to shew my mother how important a personage I had become, and therefore proposed to her a pilgrimage to the Holy City. I had changed all my money into profitable coins, and my mother was so delighted with the proposed visit to Jerusalem that she got ready in one day. We left Beyrout for Joppa on a Saturday in a boat, in company with Mr. Bianco, the Sardinian consul, and his suite. My mother had never before been on the sea, yet to my astonishment she was not sick. I believe the interest and excitement she felt carried her through. At Joppa we went to the convent, the rooms of which are allotted to pilgrims from all parts of the world. My mother, to be a complete pilgrim, would give to the convents and the priests. We started the following day for the Holy City, sleeping one night at the convent of Ramla. At Jerusalem, we went to a private house, which was found for us by the Khaleel al Senanoo, a native friend, and a silversmith by trade, who was of great service to us.

The first day after our arrival, my mother went to the Holy Sepulchre, and all the principal places in and about the city; to Mount Olives, and

to Bethlehem. We met many friends in Jerusalem; among others, Mr. and Mrs. G. Ameuny, and their son Antonius, my friend. I gave my mother full liberty to distribute whatever she pleased, for I was desirous to make her happy in every respect. I cannot say that I employed all my time in devotion. We were to stay till after Easter, a period of nearly two months; and I felt that my pilgrimage would not be the less valid if I did a little business, and made money to cover our expenses. I began, therefore, to frequent the society of the pilgrims, and I bought up all sorts of old coins, silver plates, &c., which they bring both for their expenses and their offerings. At this season of the year, the Holy City is like a large fair, and though there are occasionally some painful instances of superstition, yet we cannot but feel the force of what the Apostle said eighteen hundred years ago, and find it called even now, as it will be to the end of the world, the Beyt and Almokdes Aurash-leem, the Holy house Jerusalem, and the resort of devout men from all quarters of the globe.

It will not here be out of place to express my disgust at the false and unchristian remarks of some people who ridicule and misrepresent the devotion of these Christians, especially of those who travel thousands of miles to visit places trodden by the holy feet of Jesus. Such false accusers cannot have rightly

read the word of God, in which mention is made of devout men, inhabitants of the Holy City, being "Parthians and Medes, and Elamites, and dwellers in Mesopotamia, Cappadocia, and Pontus, Asia and Phrygia and Pamphylia, Egypt and all the parts of Lybia about Cyrene, strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God!" I shall treat this subject more fully when I have to speak of the Eastern Church.

I ought here to mention an instance of the honesty of these pilgrims. Fathalla T., a Beyrouline, occupied rooms in the same house with ourselves. I one day missed about five hundred pieces of gold, and moving about in the midst of so many pilgrims in an unusually crowded year, I despaired of finding them; when, on my return home full of grief, I found the good pilgrim Fathalla T. standing at my door, who said to me, "Here is your money, my dear friend Assaad." After having visited everything remarkable in that Holy City, the Mount of Olives, Bethany, Bethlehem, &c., we took our departure for Beyrou, where we were met by all our friends, to whom, according to the custom on such occasions, we distributed presents of musk, soap, beads, and other little articles, much valued from their being manufactured at the holy places.

CHAPTER VI.

JOURNEY TO DAMASCUS—HOMS—HAMA—TRIPOLI—
RETURN TO BEYROUT.

Now, having so well performed my pilgrimage journey, and having found, that, after paying all our expenses, a large profit was left me, of about 5000 piastres, from the gold and silver coins exchanged without risk, I resolved to undertake another journey. It is a current proverb in the East, commonly used in a morning previous to commencing business, “*Ya reda alwaledein!*” (“O, may I be benefited by the prayers of my parents!”) And those who are considered good sons in Syria, are such as, even when they are grown up to manhood, kiss the hands of their parents daily. This good custom I strictly observed; and one morning I kissed my father’s hands, and informed him I wished to undertake a commercial journey to Damascus. My father seemed disturbed, and said, “I fear you are getting into the habit of roving, and I may die during your absence.” This silenced me for a few days, but I

soon returned to the subject, and at last he said, "Go, and may the Lord be with you!" This benediction cheered my heart, and decided my going. My mother was overwhelmed with grief when she heard that I proposed this extraordinary journey. To go to Damascus was, in her opinion, next to going to the moon; and she said, "I fear you will next tell me you are going to the country of the Franks." However, she at last consented, and began the necessary preparations. She packed up for me several boxes full of sweetmeats, baskets full of oranges, and fowls stuffed with almonds and rice.

Previously to my departure, I had entered into partnership with Hadj Abdallah, a most respectable Mohammedan merchant of Beyrout, to whom I was much indebted for help and protection. There cannot be more honorable men of business than these Moslem merchants. The plan of our partnership was this: he gave me a hundred Mahmoudie (gold pieces) and a letter of credit for a certain sum to his correspondent at Damascus. I had to employ the money in the best way I could, and the profits were to be divided equally between us.

I set off for this beautiful city riding on a mule, and on the third day I reached a lovely village

situated on the bank of the river "Pharphar," and spent the night at the house of my muleteer, Ali Abbas. His father was the Sheikh, or chief of the village, whose house is open to all strangers and travellers; and his having entertained such persons is the only consolation left to him, for his hospitality usually makes him very poor. At this house I found an Aga of Damascus, a grandee of that city, with his suite: his name was Hassan Aga Koula-klie. I was invited to join the dinner party. I sat cross-legged, shewing all due reverence to my lord; for at that time, alas! the Christian at Damascus, "who had not a back," as they term it, was in a very awkward position—" *Ya del allie mallahu daher*," "Woe to him who has no back," i.e. who has no one to protect him, or against whom he can lean. The Aga seemed pleased at my sitting in his presence with proper respect. He happened to want some letters written: I offered my services, and wrote them for him, with my "inkhorn by my side," (Ezekiel, ix. 2). He told me I might seek his protection at Damascus, and that as his protégé I should have nothing to fear in that great city. This I considered as a good omen, and made my salam, after uttering, in the presence of his suite, all his praises and my prayers for him, "that his head might be preserved, that his light and ~~shadow~~ ^{and shadow} be preserved."

might never be less, that he might be as a rock, and that his existence might never end." After reaching Damascus, I sent to his house all the oranges that I had brought from Beyrout.

The lovely city of Damascus surpassed all I had hitherto seen. It has the appearance of one vast garden studded with houses,—for every house is built in the midst of a garden; and it well deserves all the encomiums bestowed upon it by Mohammed and other writers. The mosques and bazaars surprise the traveller by their beauty; nor is his astonishment less excited by the riches displayed in the street called "straight," where all kinds of eastern and western produce can be had,—stuffs, velvets, Cashmere shawls, Damascus silks, and every description of fresh and preserved fruits. Then the bustle of the caravans arriving from all parts of the East, the turbans, the noble families, the wealth of the place, the caravanseras, and especially that of Assaad Pasha.

The merchants of Bagdad have given the city a most imposing appearance: but at that time it was only a fit habitation for Moslems, both Christians and Jews being exposed to the greatest indignities. They were not allowed to ride at all, not even on a donkey, nor to wear any dress but black. Even European travellers with a

firman from the Sultan were compelled to alight from their horses on arriving at the city gate, and to wear the Eastern dress: no hat is to be seen there. The Mohammedans exercise the utmost power over the "infidels," as they term all who do not hold their faith. I took up my quarters with the Rev. Khorie Gabriel Senaitie, close to the patriarch's house. This reverend friend received me with great hospitality; and his Eminence Methodius, patriarch of Antioch, who resides at Damascus, gave me a very kind reception. The sight of this venerable godly patriarch was to me a testimony for the truth.

On entering the church at Damascus, I could not help reflecting, that the many hundred years of persecution had not been able to extirpate the followers of the Cross. The Christians have endured all kind of persecution, the loss of property, liberty, and everything dear to them, rather than give up their holy religion, for God has sustained them. They are willing to be called *Nassarah*, "Nazareens," as well as Christians, followers of the Cross, and followers of Jesus. I was much struck with the devotion of some of the Christians; and with double interest I here read the history of St. Paul, and beheld the descendants of those very Christians who had been converted to

the faith by that Apostle. We know, from Holy Writ, that a church was established at Damascus, and that at Antioch believers were first called Christians. I was shewn the spot where our Lord appeared to St. Paul; and its geographical position confirms the fact, as it is near the Jerusalem gate. The street called "straight" is peculiar, being two miles in length; and in this very street are shewn the remains of the house of Ananias: the spot is called to this day the quarter of Ananias—"Hanania."

The Christians of Damascus, in common with others of Syria, cannot but be descendants of the primitive Christians of the time of our Lord and his Apostles and their immediate successors; for Syria was the first country conquered by the Moslems in the seventh century; and as the Mohammedan law forbids, on pain of decapitation, any convert being made to Christianity, or to any other religion except their own, so it must be evident that no converts were made after Islamism prevailed in Syria. Thus, the present Christians must be descendants of those whom Khaleed Ben Alwaleed and Abu Obeydah, the conquerors of Damascus under the banner of the Khalifs, found it good policy to tolerate. This, no doubt, was directed by the finger of God, as an evidence of the truth of Christianity, for we learn much by the per-

severance of these Christians. They shew us the original foundation of the Church nineteen centuries ago. We find it for that space of time quite independent of that of Rome, with bishops, priests and deacons; and it has preserved to us all the biblical names and localities, manners and customs, and is still, to every observer, truly patriarchal and scriptural. I shall pursue this subject in speaking of the Eastern Church, called, in England, the "Greek Church."

Damascus has a population of 110,000 souls: of these, about five thousand are Christians, five thousand Jews, and the remainder Mohammedans. It is divided into different quarters; and each has its name, such as Kanawat, &c. The custom-house is let for about ten thousand purses, equal to fifty thousand pounds. The chief manufactures of Damascus, which are held in great esteem, are silks, leather, soap, biscuits, and steel. The city and environs abound in delicious grapes, (said to have come originally from Paradise), and certainly in all my travels I never tasted anything like the grapes of Dariah, a village near Damascus: they go by the name of "*ziné*." This book is too small to admit of my mentioning all the varieties of fruits which abound there; but I must name apricots and peaches, apples and pears, plums and cherries,

all sorts of beautiful flowers, such as the Damascus rose, jessamine, &c., and the finest vegetables.

With regard to the beauty of the fair sex, it will suffice to quote the words of the poet: "*Ma bein Jabiha wa bab breedha kamaron yagheeb walef badrou yattilahoo.*" "Between Her Jabiéh (one part of the town) and Bab Breadha (another part of the town), one moon sets, and one thousand full moons rise." My readers will remember, that, in the Eastern estimation and literature, the moon is the emblem of beauty; and this term they apply to the fair ladies of Damascus.

Many of the Mohammedan nobles, called Sadats and Beys, reside at Damascus. They are descended from the Khalifs Abu Bakir, Ali, and other ancient families. These nobles possess the land, live in great state, and spend their money freely. Their houses are beautiful outside; and nothing can exceed the splendor within, and the richness of the furniture. The guests are often seated on silk velvet cushions and divans of gold stuff, and Persian and Turkey carpets. They are regaled with Mocha coffee and perfumes, musk and amber, and they burn fragrant wood in their long pipe and *nargeelees*, a kind of hooka. Other travellers have treated on these subjects, therefore I will only add a few words on the enterprise of the merchants.

The Moslems are very rich: they carry their trade all over Syria, Turkey, Egypt, Bagdad, and across the desert to Persia and India. One of these merchants, named Pashagi, whom I knew intimately, made, it is said, a fortune of £400,000 by his commercial skill. Both Jews and Christians of Damascus have carried on commerce with Bengal and England, importing their indigo from Bengal, and their shirtings and calicoes from Liverpool and Manchester. Some of them, such as Barbir and Farajalah of Beyrout, Hanhoorie of Damascus, Hashém of Aleppo, and others, desirous of extending their commerce, embarked for Europe, and established houses in Marseilles, Leghorn, Geneva, Trieste. This kind of enterprise excited the jealousy of some foreign merchants, also trading to those parts of the world, who pretended that if these nations were enlightened, they might follow the steps of their ancestors, the Phœnicians, and take the whole commerce of the Levant into their own hands. This jealousy, without any regard to conscience, has caused great efforts to be made to crush them; and false reports were raised against Jews, Christians, and Moslems, however honest. Would to God that His Highness the Sultan knew the spirit of enterprise among his people, and that his government would extend to them the same privileges as to

other nations! then he would see what a flourishing band of merchants he would have.

During my stay at Damascus, I frequented the Sarapha, or gold and silversmiths' bazaar, where I purchased old coins of gold and silver, medals, and precious stones. From these I derived a profit of ten per cent. between Damascus and Beyrout! I sent these purchases to my partner in Beyrout by the faithful muleteers, who carry on their mules both goods and specie between those cities and other parts of the country. The admirable fidelity of these muleteers, such as Abu Sabha, Saad Nahra of Hamana, and Antoon Saad, deserves the highest praise; and many of these men possess nothing under heaven but a mule and a donkey. They neither read nor write: they have no clerks, and they give no receipts. The merchant calls the muleteer to his warehouse, and shews him the bales that he is to take. The muleteer binds the bale to suit the mule's load, takes the letter to the consignee, and most frequently the merchant adds two or three smaller parcels of specie, gold and silver coins, and pearls, that come from Bagdad by the caravan in the same manner. The parcels are marked with initials and numbers, as H. H., or 22. No witness is present, and the muleteer loads his mules. These most sure-footed animals carry

from 300 to 500lbs. each, and the freight is about £1 for 500lbs, and the charges on the parcels of specie from about 1s. to 2s. each less than $\frac{1}{4}$ per *mille*. During all my observations for many years, no instance of dishonesty in a muleteer has been known, poor as they all are. One circumstance that happened to myself will strikingly shew their fidelity.

While I was at Damascus, the Pasha issued a proclamation to lower the rate of currency about ten per cent. It was in the midst of a severe winter, when Lebanon was covered with snow, and the road to Beyrout was in consequence completely stopped. I was determined to send to Beyrout, before the proclamation could reach that town, all coins on which I was likely to lose; but the muleteers, on account of the weather, were all shut up in Damascus. I sent for one of them, named Saad, and asked if he could start for Beyrout. He replied, "That it would be impossible for fifteen days, and that the ice was not likely to allow of a passage across the Lebanon for a month, either on foot or on horseback." I therefore concluded that the order for lowering the currency must of necessity be sent round by the northern coast, and that I should have a good chance if I could get my specie carried by the shortest route across the mountains.

On inquiring of my favorite muleteer, he said, "I have a lad, a son of the hills, named Machoul, who can walk over the snow like a bird. He will undertake to carry your parcel to Beyrout for sixty piastres, equal to twelve shillings." The lad came to me with his stick in his hand ready to start, and only knew that he was to carry something like a stick. I put all my coins inside an umbrella, and tied round it a piece of Damascus silk with an oil cloth over it, and a coarse baling stuff, with the mark outside. I gave it to the lad with the letter and a present of five piastres, and saw him run off, saying, "This will serve for a stick." On the third day, Machoul reached Beyrout, and my friend Abu Setteh was astonished, on opening the umbrella, to find the silk and the specie. No proclamation having then reached Beyrout, the money was all changed to my advantage, and Machoul returned to me in eight days with an answer. The result was twenty-nine per cent. profit.

After remaining two months at Damascus, I resolved to proceed northward to Homs and Hama *, and return home by Tripoli along the coast. I therefore changed all my coins into such as were suitable for that district, and set off on a donkey with a man

* "Hamath."

called Yoosef Ajoor. This route lying on the borders of the desert, was dangerous on account of the severe weather and the Bedouins. I had purposely selected the most ugly donkey, and the worst saddle, which was stuffed with cut straw of the Indian corn. I opened this dirty old saddle, and placed my money inside, covering it with the straw, and said to myself, "If the Bedouins should meet us, they surely will not care to take this ugly donkey, which could not keep pace with their horses, and certainly the saddle is not likely to tempt them." Thus we started, and I often had to walk, as my donkey was unable to carry me in addition to his saddle load. The muleteer was delighted at my humanity, not knowing the secret; and the other travellers often followed my example by walking also, and without much labour, the road being so level, that a railway might very easily be laid down between Damascus and Aleppo. God protected us, and in four days we reached Homs, a celebrated place, according to Eastern tradition, under King Solomon.

The Patriarch of Damascus had given me a letter of introduction to the Bishop of Homs, who received me kindly, and made me accompany him to every dinner party to which he was invited. This saved him the trouble and expense of providing

for his guest at home. The bishops in our church are pastors, and they depend on the liberality of their flocks. It was delightful to see the bishop and his deacon perform the daily service at five o'clock in the morning to a court-yard full of native Christians. I found here several devout men, especially Giabore Alkhourie, who shewed me much kindness, and materially assisted me in making my purchases.

Homs is surrounded by a strong wall, and has a citadel, said to have been built by King Solomon. The population is about 13,000, two thousand of whom are Christians of the Eastern Church : there are also a few Nestorians. No Jews settle here. Beyt Nassim, of an ancient Christian family, and Beyt Askandar, are the secretaries to the Pashas.

Homs is famous for her Arabian poets and writers. The celebrated poets, Sheikh Saleem, a Mohammedan, Putros Caramé, a Christian, are both natives of this place; as well as Haná Albahrie, late minister of Mehemet Ali Pasha. The chief manufactures of Homs are beautiful cloaks made of wool, the most ancient garment of the country. They also manufacture the Cafiéh, a well-known handkerchief, which the Arabs and Bedouins carry on their heads as a protection from the sun. It abounds in corn, butter, meal and fruits, wool

and manufactured goods. European merchandise is brought thither from Damascus, Tripoli, and Aleppo: rice, chiefly Egyptian, is brought from Tripoli. The river Asie, the ancient Orontes, runs about a mile from the town: its banks are planted with gardens, to which the natives resort "to smell the fresh air," as they term it. I ought here to mention, to the credit of my Moslem partner at Beyrout, that, when he heard of my departure from Damascus in the depth of winter for Homs and Hamath, though it was without consulting him, and I had drawn a large sum of money from his agent at Damascus, he said to my dear father, "I care not for my money, but only for the safety of your son; O, my dear friend, be not uneasy about the money." My father afterwards told me how much he felt that kind expression of the Hadjie.

From Homs I went to Hama, where, having no acquaintance, I lodged in the caravansera. These caravanseras, called *Khans* or *Kissareh*, exist in all the principal towns of Syria. They are beautiful square buildings, chiefly the property of noblemen, built on speculation, and often yield a very handsome income. Each caravansera contains about a hundred rooms: in many of them there are suites of apartments consisting of two or three rooms each. They are let by the year to

the highest bidder, generally a porter of respectability; and he re-lets the rooms to merchants and travellers at a rent of from ten to a hundred piastres per month each room*. These places are very safe, and generally the customs-house is in one of them. There the merchants lodge all their goods, and transact all their business. I hired one room, and began to feel my way in the place. I made new purchases, and sold some goods which I had brought with me from Damascus.

The first Sunday after my arrival, I attended divine service, and was delighted to find this very ancient church (fourteen hundred years old) well filled, and her venerable bishop, with his priests and deacons, officiating. When I was observed, I was, as a stranger, offered the best place to stand in, (all the Eastern Christians stand during divine service), and afterwards I was invited to the bishop's house in the churchyard. It is customary for the principal gentlemen and all strangers to repair thither after service on the Lord's day, to be introduced to the bishop, and to take refreshments, such as a cup of coffee, sweetmeats and a pipe. One of the gentlemen, Mr. Faloom, invited me to dine with him, offered me a bed, and on the following day sent his servant to the caravansera for my

* From two to twenty shillings per month.

luggage, insisting on my making his house my home, so long as I remained at Hama. Such was the hospitality of this good man, whom I had never before seen !

All merchants and travellers are generally received at the houses of their friends when passing through the country. It may be difficult for British readers to understand how so many people can be entertained by a family ; but the facility is owing to the Eastern patriarchal mode of life. At this very day, there is attached to every residence the *Manzool*, or “guest chamber,” which varies in size according to the circumstances of the family. It is used for the reception of strangers and visitors, who are welcomed on their arrival by the host ; and coffee, sharbet, and pipes are served. If the guests arrive early in the morning, they partake of their host’s breakfast, called *futtoor*, which is generally served about twelve o’clock, and requires no great extra expense or trouble. The host goes into the inner court of the house, and says to his wife, “Mother of George,” or whatever may be the name of the eldest son, “we have so many guests.” In the East, the husband calls his wife after her first son, and in like manner the wife calls her husband ; and this accounts for “the father of Zebedee’s children.”

The lady, by ordering a few more eggs to be fried, an additional supply of milk, rice, a few pieces of cheese, and bread ad libitum, with a basket of grapes, which costs about twopence, provides the whole party with a comfortable meal. When the gentlemen have finished their repast, the servants sit down and take theirs, and they are thankful for bread and cheese and grapes. The servants of the guests attend on their masters at the host's table and divan. If the guests have no servants, and the host has none, the younger members of the family feel it an honour to wait upon their father's guests; indeed, the coffee is generally handed round by the sons. If the father asks for a cup of water, the son will fetch it, and wait standing till the father or the guest has finished drinking, when the son says, "*Hanieh*" or "salute," health. Coffee is served frequently during the day, in little cups, set out upon a kind of round tray placed upon a small table, and as many sit round as can be accommodated. If the number of visitors be unusually large, a tablecloth is spread on the carpet, and the parties sit on the floor round it. If the guests arrive in the afternoon, the head of the family informs the lady, and a few more pounds of rice boiled in the broth will suffice to entertain them.

With regard to the sleeping apartments, generally three or four beds are laid down in the room, and the whole party are thus accommodated. In the morning, a servant brings a jug or copper full of water, and a large metal basin, with soap, and a towel hanging over his shoulder: each gentleman washes, and all are ready. The public baths are great luxuries; and the stranger, by paying sixpence, can have all the comfort of shampooing. In the evening, they meet again in the "guest chamber," where the time is agreeably spent in conversation, and chess and other similar games.

The ladies take great delight in this kind of bustle at their husband's table: they are very fond of the domestic arrangements, and on such occasions exercise all their culinary skill. A good wife in the East is one who is able to make an endless variety of sweetmeats, giving them the delicious odour of rose-water and musk, who prepares all the perfumes, sees that the sharbet is proper, and whose needle-work is displayed in the table towels. They train their daughters to the cultivation of these accomplishments.

In the case of a wedding, if the husband resides in another village or town, the guests attend the damsel and escort her to him. On their arrival, it is not unusual for the ladies of his family to

testify in a loud voice from behind a screen, how happy they are to welcome them, &c. I shall describe the remainder of the wedding ceremony when I speak of my own.

At Hama I bought a large quantity of old coins, and I ventured to entrust them, and all my property, to a Tartar who was passing through that city with despatches from the Pasha of Damascus to Constantinople. He was ordered to deliver them to Comanda, a merchant residing there, whom I requested to exchange them for new coins, and transmit the amount to Beyrout. These I found on my arrival there. The exchange produced a profit of twenty per cent. in two months.

I left Hama for Tripoli, where I was entertained by the good and kind goldsmith, Moukdssie Elias Alsaikaly. His devotion made a great impression on my mind. I have often seen him at midnight standing alone, praying. He was very conversant in the Scriptures, and in ecclesiastical history. He was a man of property and great respectability; and I have frequently observed him carrying meals of bread and rice to poor families under his upper garment. He kept very strict fasts, and dreaded the least idea of reform upon that subject.

Tripoli is one of the cleanest towns in Syria: the people are either Mohammedans or Christians of the Eastern Church, among whom the Pope's agent has never succeeded in making a schism. The town is adorned with gardens, and having a river running through it, every house is supplied with water. Oranges, lemons, and peaches abound; but in the autumn, when the peaches are ripe, the town is very unhealthy and aguish. The inhabitants live well, and take pleasure in furnishing their houses in the best style. The Moslems are very independent, and often send away their pashas of two tails. These are the pashas of second rank; those of the first rank have three tails.

The people of Tripoli are strict Mohammedans: some of them are very wealthy, and their property consists of valuable produce, chiefly silk and olives. The principal manufacture is soap, which is sold for about four pence per pound. The caravanseras are beautiful: that of Diagha is the finest. The Christians here are the most liberal I have met with in Syria. They pay their ladies due homage; and the lady, though veiled when she goes out with fifteen yards of bleached calico, presides at home as the lady of the house, receives her visitors in the presence of her husband, and converses with them, provided they are Christians. They have been accused by

other Syrians of ruling their husbands. I do not think that is the case; but we should all do well to follow the example of our Tripoline brethren, and treat our wives as our beloved companions. This is the reform that I wish to see effected, combined with education; for with all their accomplishments and liberal views, I had not, alas! the pleasure of seeing a single female school.

The bishop of Tripoli, Joanikios, is an old friend of mine. He never leaves his post, and he told me it was from fear lest the enemy should come and sow tares. Thus, his firmness, resolution, and zeal, with the aid of the leading families of his flock, who are employed as secretaries to the Pashas, have kept the Church free from the errors of Rome. I take this opportunity of acknowledging the kindness of the Bishop, and that of the excellent British Vice-Consul, Mr. Catziflis, and his family.

From Tripoli I set off for Beyrout, and made the journey in one day, though it generally takes three. My appearance at night in our house roused the whole family, and even our next-door neighbours. My dearest father and mother fell upon my neck, kissing me while I kissed their hands; and we all wept for joy. I was now nineteen years of age, with a full purse, and was a truly prosperous,

happy young man. The following day our house was filled with relatives, friends, and inquirers. Nothing was to be seen but sharbet, coffee, and pipes ; and I had to kiss and be kissed by every one of my visitors ; every one telling my father, “ Happy are you with his safety.” His answer to each of them was “ The happiness is mutual.” After these congratulations were over, I settled accounts with my partner. While thus engaged, I was joyfully interrupted by an unexpected appointment to fill a high office, which made many friends rejoice, and caused many enemies to weep.

CHAPTER VII.

OFFICIAL APPOINTMENT.

Who could have supposed that the few months' instruction in English which I had received from the good American Missionaries, Messrs. Goodell and Bird, was to regulate the course of my future life! But such is the goodness of Providence. I was appointed interpreter to the representative of the sovereign of Great Britain; and my father might justly have reminded his Beyroutine antagonist of his former censure of him for "giving his son such an education."

A great and wonderful change had taken place in Syria, occasioned by the arrival of that able diplomatist, John W. Farren, Esq., H. B. M.'s Consul-General. This gentleman had, during his travels in the country some years before, penetrated into the different cities, and acquired the Arabic language, together with much influence over the minds of some of the grandees of Damascus. On his return home, he was appointed Con-

sul-General in Syria, and a frigate of war conveyed him and his lady to St. Jean d'Acre, where Abdallah Pasha resides.

This first Consul-General that ever came to Syria from Europe made a wonderful impression on the minds of the Pasha and his ministers; and the result was, that the Pasha gave orders that he should be received at Beyrout with all possible respect. The judge and the governor, for the first time that a Moslem of that rank had ever visited a follower of the cross, came to salute Mr. Farren on his arrival. Damascus was the place appointed for his future residence; but the inhabitants were not as yet prepared for his entrance with his coat, hat, and uniform; and his rank forbade his submitting to the humiliation imposed on Europeans in that city, by compelling them to wear the Moslem garb. His arrival, his suite, his ship of war, his equipage, astonished the people beyond measure; and natives and foreigners were equally at a loss to conceive how he could, in European costume, ever enter Damascus, that holy city, so famous for its independence, where Pashas had been dismissed for introducing the slightest change that did not please the faithful—where it is believed the Princes or *Kuranat*, (by which name they call the European monarchs, and not kings or sultans), receive their

crowns from the head of the faithful—where they had accustomed every European to dismount from his horse, and would only allow him to appear under the disguise of the Eastern dress, and the beard. It has even been stated, that some European travellers have been obliged to declare themselves Mohammedans before they could feel safe. It was therefore considered by many an impossibility for Consul-General Farren to break through the prejudice which had existed for twelve hundred years.

When Mr. Farren arrived at Beyrout, he appointed Mr. N. Misk, an elderly gentleman who spoke Italian, to the office of first dragoman, and his previous acquaintance with me, and my knowledge of English, obtained for me the honour of being second dragoman. I must here acknowledge my gratitude to his excellent lady, who had kindly taught me to write English, when she was sojourning with the American Missionaries, while her husband was travelling through the country.

This unexpected appointment made a great revolution in my dress. Christians at this time were only allowed to wear black turbans and red shoes. I now had to change my black turban, the sign of humiliation, for a white one, the sign of liberty; my red shoes for yellow ones; my poor

sash for a cashmere shawl; and I was mounted on horseback instead of walking on foot. This style was required to maintain the dignity of the office, and must be kept up for the sake of influence. This right of dress, which I was anxious to display, astonished the people; and a man asked a friend of mine, afterwards my father-in-law, "O Habib, is Assaad Kayat married? What is all this new style about him?" My friend replied, "Sir, he has become a dragoman to the great Englishman that is just arrived." "Then I must say nothing if that is the case," replied the Moslem, who could not endure the sight even in Beyrout. After receiving the most influential men of Beyrout, and the Princes of Lebanon, Mr. Farren went to Sidon to reside for a few months, his presence in Beyrout not being necessary for business, as the British Consulship of that place was ably filled by Peter Abbott, Esq. He was anxious, for important political motives, to be near Acre, where the army of Egypt, under Ibrahim Pasha, had just arrived, and was besieging the fort with a view to the conquest of Syria. The first dragoman and myself attended Mr. Farren to Sidon.

Hitherto I had known only prosperity, and I had not even thought of trials. The blessings which ought to excite gratitude to the gracious Giver;

are, alas! far from producing that effect,—at least, I can speak from my own experience. All the advantages I enjoyed were by no means acknowledged with a commensurate degree of gratitude and love. The Eastern poet, Saadee, says, “*Der her nefessie du naamatee mewjood,*” &c. “In every heart there are two graces, by inspiration and expiration; the one is increase of life, the other the rejoicing of the heart; therefore we ought to praise and thank God twice at every breath.” This was not the case with me; but the dispensations I am about to mention, taught me how vain are all our hopes, if unconnected with eternity.

This was a critical period in the Egyptian war, therefore I expected to be too much engrossed with diplomatic affairs to have time for any commercial business of my own; but, anxious to increase my property, I resolved to divide my capital into three portions, and send a third of it to agents in each of the following places—Jaffa, Jerusalem, and Damietta. I desired my agent at Jerusalem to buy for me gold and silver; the one at Jaffa, cotton; and the one at Damietta, rice; and I directed them to send these commissions to other hands in different places; while I gave directions by letter how to dispose of my goods, and secure a profit without much active employment or personal attendance. In Syria, we

have not the blessing of any insurance company whatever, therefore I took the precaution of thus dividing my money into three portions. My bullion and coins I sent to my friend David Tleel, of Jerusalem, by a native vessel, Reïs, of which Istfan Sleik was master: the second parcel I sent by another native vessel, Altuntawie, to Mr. Moussa Nicola, of Damietta, to purchase rice for me: and the third to Jaffa, by Hamoodie.

Scarcely had I completed these arrangements, and just as we started for Sidon, a violent storm took place, such as the oldest people could not remember on that coast, and every vessel in the bay of Beyrout was either wrecked or driven on shore: property to a vast amount was consequently lost. Two of the vessels that had my money on board had sailed; the third was in the harbour, and she went to pieces in the storm, which caused me great uneasiness on account of my capital, the loss of which was confirmed by a letter from my brother. - The moment I received this news, I asked leave of absence of Mr. Farren, and started for Beyrout. On inquiry, I found that the captain had slept on shore the night of the storm, which led me to suspect that my money might be in his house, because it was not usual for captains to send specie on board till they embarked. I

also felt, that if the captain had lost his own property, it was a temptation to him to say that my money was on board when it was not. It will be seen in the sequel how greatly I misjudged him. He denied my suspicions,—I could not prove them, and therefore submitted to my fate, finding it for my interest to say little about my losses, as to speak of them was only gratifying my enemies, and distressing my friends. Accordingly, I returned to Sidon, where I learnt the news of the wreck of the second vessel, which had on board my remittance for Jaffa. This perplexed me sadly, and I hardly knew what to do. At length, I resolved to go to Damietta, and ascertain if the third portion of my money was in safety. Mr. Farren was always willing to forward my views, and I proceeded to Sour, where I found an Arab boat, in which I embarked for the first time on the sea, and we reached Damietta in five days. Mr. Seroor, the British Consul of this place, gave me a kind reception; and my agent, Mr. Moussa Nicula, restored life to me, as we express ourselves in Arabic, by stating that my money had reached him safely; that he had made the purchase of rice for me, and that this article had risen twenty per cent. within the last few days. Here the light began to dawn upon my mind, and joy on my spirits, and I

calculated that a gain of a hundred per cent. on the rice would restore my capital to within a third of its original amount. I accordingly chartered a Greek vessel and shipped off my rice to Latikia. We had a most prosperous passage, reaching that place in eight days. Ibrahim Pasha had not yet taken this city, and a Turkish Pasha was in it. The Sultan's troops were at Hama, and all the sea-ports, except Latikia, were in the hands of the Egyptians. The Turks are great rice eaters, and were in great want of a supply of this article at Hama; and Latikia was also short of rice, no Egyptian ship having been allowed to go into any of the northern ports. The Pasha had given orders from head-quarters to supply the camp with rice on any terms, so I fixed my own price for the whole of my stock, and in two days sold it all; my host, the native British consular agent, Mr. Moussa Elias, taking care that the money should be paid in five days, which was done, and realised my most sanguine expectations.

On the morning of a stormy day, a large ship of war, The Madagascar, bearing the British flag, made her appearance before Latikia, the first vessel of that class that had ever been seen there. The acting consul hoisted his flag for her, but neither he nor his dragoman could speak English. I there-

fore offered my services, which he accepted; and I put off from the shore in a boat, the whole ship's crew watching its approach over the stormy sea. My appearance as the Consul's dragoman, and my knowledge of the English language, introduced me to Capt. Sir E. Lyons, (now H. B. M.'s ambassador at Athens). It was the first time I had ever been on board a British man-of-war, and I was most kindly received by the Captain and officers. I slept on board, and the following morning landed with the Captain and the Consul, who had come on board early, and we all three proceeded to the Pasha's palace; after which we repaired to the Consul's, where dinner and an oriental soir  e had been prepared for the Captain and his officers.

As the ship was to proceed to Beyrout, Capt. Lyons most kindly offered me a passage: so I pocketed my rice money, and off I went. During this short passage, I acted as interpreter and pilot, and, from the great kindness shewn me by all on board, the gun-room officers, the midshipmen's mess, &c., I had the best opportunity of improving in English, and adding to my vocabulary all the most common nautical terms, such as the names of the ropes, "ahead," "aye, aye, sir," "top-mast," "cabin," "gun-room," "sentry," &c.; but, most of all, I valued the opportunity of making friends with the gal-

lant captain and officers. We landed at Tripoli, where Mr. Catzifiis, the Vice-Consul, gave them a grand entertainment. From thence we went to Beyrout, where Mr. Consul Abbott met us on landing, and, on seeing me, exclaimed, "Assaad, you are a lucky fellow, your lost money is safe with me!" This intelligence was like a dream. On inquiry, Mr. Trad, the Consul's dragoman, gave me the following account:—A few days previously, a fishing-boat was in the Beyrout harbour, and, on drawing up the net, the fishermen found in it a parcel, which, to their surprise, contained a quantity of gold and silver coins. Astonished at the sight of this unexpected treasure, they quarrelled about the disposal of it, the head man demanding two shares, which the others would not consent to his having. Finally, one of them gave information to the governor, who sent his janissaries to settle the quarrel, took possession of the money, and sent the fishermen away. The governor, on examination, had observed my mark and seals on the cloth which contained the money, and having already heard of my loss, sent to inform Mr. Abbott, the Consul, of the discovery. The list which I had left with this gentleman corresponding with the contents of the parcel, established my right to it; and, as I was then absent, the governor sent

the money to the Consul, who handed it over to me on my arrival in The Madagascar. The sight of my money, thus unexpectedly recovered, excited in my mind the most vivid self-reproach for my suspicions of the innocent captain, whom my readers will remember I had so falsely accused. I felt it my duty to apologise to him, and present him with a portion of the recovered money. Whatever may be our position in life, we ought never to shrink from acknowledging our faults, and seeking pardon of those we have injured. This extraordinary occurrence astonished every body, and even those who envied me the most joined in saying, "Even the deep waters of the sea will contribute to the fortunes of Assaad Kayat." I thus found myself, after all my losses, richer by twenty per cent. than I was before they occurred.

I proceeded to Sidon with Captain Lyons, who there visited Lady Hester Stanhope, and learnt all that was going on from Mr. Farren, from whom I obtained further leave of absence. Captain Lyons proceeded to Haïfa, close to Acre, to watch the movements of Ibrahim Pasha; and thus I accompanied him to the Egyptian camp. It was the wish of Captain Lyons and several of his officers to visit Nazareth, Tiberias, and that neighbourhood, so interesting to all Christians, and I

was requested to find horses for the party. For this purpose, I landed at Haïfa, and went to a gentleman whose connexions were well known to me, as he belonged to the ancient Latie family, of the community of our church. He received me kindly, and sent his servant to a neighbouring village to procure horses and mules for our journey, in the meantime entertaining me with sharbet, coffee, pipes, and luncheon. Conversing on various subjects, he mentioned the late stormy weather, and a recent shipwreck on that coast. I inquired the name of the vessel, and if the cargo had been saved. He said, "Very little of it, but a parcel of money had been found in the master's trunk, and it was now in his possession." I exclaimed, with joy, "Oh, Mr. Latie, this parcel is mine, and I can satisfy you that it is so by irresistible proofs." He asked me the mark on the parcel and the seals, which I described, as well as the different coins it contained. Finding my statement to be correct, he handed the parcel over to me, no less amazed than I was delighted at my extraordinary luck. By this time the horses had arrived, and, after returning on board to lock up my money, I started with Captain Lyons and his officers for Nazareth.

After a delightful excursion in that neighbourhood, we returned to the ship, and Captain Lyons

sailed for Alexandria, I having previously requested permission to accompany him. Here we remained about twenty days, when H. M. S. Alfred came from Athens to relieve The Madagascar. Captain Lyons kindly introduced me to Captain Mansell, of that ship; and this gallant officer, after seeing the great Pasha, Mehemet Ali, and visiting several parts of Egypt, proceeded to the Syrian coast, and I accompanied him. I wish here to make a public acknowledgment of the kindness of Captain Sir Ed. Lyons, the present ambassador at Athens, and his officers then on board The Madagascar, Messrs. Caswell, Kenny, Eden, Clements, Miller, Tate, Aylen, Dodd, Sankey, Waller, and Idington, and the midshipmen, and all the company.

After having had the pleasure of seeing that great man, Mehemet Ali, and many most interesting parts of Egypt, I returned to Syria in The Alfred, and reached Beyrout with a fair wind, where I found Mr. Farren. The moment my dear mother saw me, she began to kiss me, and on hearing of my success in recovering my money, she groaned and wept, and said, "My dear boy, do not mention it, for the people will be so envious, they will be ready to eat you, and their evil eye will bewitch you. I will fumigate you with incense, to preserve you from the evil eye." My father

replied, "They cannot injure him whom God protects." I ought to observe, that my mother's proposal has a religious origin, i. e. the burning of incense in the ark of the tabernacle. (Exod. xxx. 1).

From Beyrout, The Alfred proceeded to Haïfa, and I had the pleasure of accompanying Captain Mansell and his officers to Nazareth, Tiberias, &c. Afterwards, the ship sailed to Cyprus, and I returned to Mr. Farren at Beyrout. Here I must offer my thanks to Captain Mansell and his officers, Messrs. Adams, Caulson, Gore, Atkinson, Hotham, Baring, Skinner, Wright, Hall, Jones, Nott, Marchant, Gibson, and Page, and also to the whole of the midshipmen and company.

About this time, Ibrahim Pasha took Damascus, and Mr. Farren promoted me to the office of chief dragoman, (my senior having departed this life), and sent me there with his brother, Mr. Charles Farren, to represent him, and to pave the way for his reception.

Ibrahim Pasha's governor there, a native nobleman, named Ahmed Bey, read very attentively Ibrahim's order, which we had brought with us, and gave us every encouragement and protection. For the first time, Christians were now seen on horseback in Damascus. This great change is due to H. H. Mohammed Ali's government. Whenever Mr. C.

Farren called to see the governor, pipes and coffee were served. I very often visited His Excellency, and one day happening to call just before his breakfast, at twelve o'clock, His Excellency invited me to join him, and I had the satisfaction of hearing from himself, that it was the best time for coming to speak to him on politics. I was the more delighted at this intimation, because it introduced me to his divan, which was always full of the grandees of Damascus, beys, judges, agas, chiefs, and merchants, in whose estimation it was important for me to stand well. Soon after, I had the honour of attending Mr. C. Farren to the drawing-rooms or divans of the descendants of the ancient families of Abu Baker, Takie Aldeen, Alaadem, Katebie, Kabakibee, &c. &c. I could not help calling to mind an old Arabian story:—

A poor but clever man had the good luck to fix the attention of the king, who promised to grant him one favour if he would name it. He replied, in secret, in the king's ear, "If your Majesty will allow me to come into your august presence every Friday in full divan, and to put my mouth close to your Majesty's ear: I will say nothing—That is all I wish." Accordingly, in the midst of a full levee at court, he entered, with an expression of thoughtfulness in his countenance, approached the

throne, and put his mouth to the ear of his sovereign, who seemed much impressed. Every one present concluded that this man was a most confidential servant of the king; and, in the oriental style, his house was soon filled with presents of diamond rings, pearl necklaces, emerald ear-rings, cashmere shawls, velvets, silks, carpets, mocha coffee, rice, and sugar,—his credit thoroughly established—his bills negotiated—his orders executed: his favour was now eagerly sought, his children were taken in office, his letters were praised, his speeches believed as proverbs, and fortune smiled on him on all sides. Such is the magic of royal favour. In our case, though we did not appear as counsellors of the governor of Damascus, yet, being known as his friends, we received invitations in a few days from all the Moslem grandees of Damascus.

I felt it my duty to eulogise on all occasions Mr. Farren, Consul-General of Great Britain. By degrees, we had the pleasure of hearing many of these sages and nobles express a desire to see the representative of the great power. We took care to enlarge upon the purity of his motives, and to shew that the objects of his sovereign and government were the welfare of the city, the extension of its commerce, and the maintenance of friendship between the two countries; and I used every ex-

pression of praise that my Eastern language contained in admiration of the city and the people. It is astonishing what friendly feelings these sentiments produced, especially as in a few days I hired one of the best houses in Damascus for the Consul's residence.

This was the first time the office of British Consul had been held in Damascus,—the oldest city in the world, having existed before Abraham, and the most beautiful in Asia. I also hired an office and warehouse at the caravansera of Assaad Pasha. I believe Mr. Charles Farren and I were the first Christians who had ever entered that caravansera on horseback. Here I had the honour of becoming acquainted with all the great merchants who make it their place of resort, such as Naaman Bashagie, Yousef Hashem, Gialad, &c.

The poor Jews and Christians of Damascus revived on seeing the yoke removed; and, to the honour of Ibrahim Pasha's government, it must be recorded, that, in a few days after our arrival, he ordered, with equal liberality and justice, that Jews and Christians should be placed in all respects on an equal footing with Moslems, being permitted to ride in and about the city, and to wear white turbans. This act of justice is entirely

due to the government of Mehemet Ali, under his son Ibrahim ; and it is amazing to me that it was either not known or not appreciated in England and other parts of Europe, perhaps from ignorance of the value of those privileges in the East, or of the existence of a different system under the former dynasty.

In order to promote British commerce, Mr. Farren himself introduced in the bazaars of Damascus the beautiful goods of Manchester, Glasgow, Sheffield, and Birmingham, encountering all the difficulties and losses, but paving the way for regular merchants, as I shall relate hereafter.

A circumstance occurred at this time which enabled me to maintain with firmness the rights of Christians and Englishmen. The judge of the first class comes annually from Constantinople. He does not speak Arabic, the language of the country, but he hears causes through the Damascienna interpreter, and decides according to his dictum. None may sit by this judge but the children of the faith. It had been hitherto customary, that Moslem creditors should be paid before the poor infidel, *cafér*, a term given to those of every other persuasion except their own. A man failed who owed a sum of money to an English subject, as well as to other people, and I was determined to uphold

the rights of Britons and Christians. Taking the bonds in my pocket, I mounted my horse, ordered one groom to run before me, and another to walk by my side with his hand on the saddle, according to the style of the faithful, and I rode to the gate of the *Mahkemé*, or justice-hall, to the astonishment of the porters, whose duty it is to keep infidels, known by their black turbans, near the door. As a free man, I wore a white turban. I alighted from my horse, gave it to my groom, and ordered him to wait, and I desired the other servant to follow me as one of the *grandees*; and, passing all the *catebs* or clerks and other officers of the interpreter, I made my way to the holy chamber of the judge. I saluted him respectfully, and, to my joy, found he was a well-informed native of Constantinople, *Sadkie* by name, acquainted with some Europeans of distinction; and he invited me to sit by him, to the astonishment of all present. I informed him of my position, as the chief interpreter of the Consul-General of Great Britain, and political agent of the Honourable East India Company, &c.; and he ordered coffee and a pipe for me. I told His Excellency the object of my visit, the wish of the Consul-General to maintain a friendly connexion between the two states, and that such friendship must be founded in mutual

justice; and that the English were very tenacious of their rights: and thus I introduced the subject of the debt. The man was ordered to appear, and, on the claim being substantiated, his property was seized, and the debt paid. This was all done within two hours; and, before I took leave of His Excellency, I had caused the rights of British subjects to be recognised and placed on the same footing as those of the most favoured of the faithful. Resolution does wonders with these people: to be firm in maintaining a just claim, is the sure way to succeed.

I here must express my great grief for the loss of my kind friend, Mr. Charles Farren, the Consul-General's brother, whose memory will be dear to me through life. He was the first British Vice-Consul in the great city; he discharged the duties most ably, and extended his hospitality to all British travellers. At this time, I had the pleasure of forming the acquaintance of Dr. James Bird, of Bombay, a most accomplished oriental scholar, and most agreeable companion. He resided with me at Damascus, and I should be truly rejoiced to see him again. I also had the honour of meeting and rendering some little service to the Marquis of Waterford, Sir William Geary, the Hon. C. Paget, Captain Dundas, Mr. Walsh, Mr.

Sommerville, Mr. Todd, and Dr. Whitely, some of whom I have since had the pleasure of seeing in London. In an attack of fever, with which I was afflicted during Dr. Whitely's residence at Damascus, I was under the greatest obligations to him; but for his skill and kindness, I know not what the barbers would have done to me.

As soon as I recovered, Mr. Farren sent for me to Beyrout, and directed me to proceed to Tripoli, where Ibrahim Pasha was residing for a short time, with instructions to obtain from His Highness an order to the governor-general, Sheriff Bey, (afterwards Sheriff Pasha), for a suitable reception for himself. His Highness expressed, in the kindest terms, his readiness to promote the Consul-General's wishes, and was pleased to obtain from me information on several topics connected with Damascus. With His Highness's written order in my hand, I took my leave, and returned to Beyrout. In consequence of this order, the Consul-General proceeded in state to Damascus, attended by his six janisseries, all with silver sticks, his dragomans, clerks, servants, &c., making a huge caravan. When we reached Dummar, a lovely little village near Damascus, I was despatched to the city with the order to the governor, who immediately ordered out thirty horse-guards, and a band of music. Almost

every soul in the city came to witness the entrance of the great Consul-General, whom many previously thought in danger of being murdered at the gates. The procession was very grand. First, the janissaries in splendid uniform, all scarlet and gold, mounted on Arabian horses; after them, the second dragoman and myself, immediately preceding the Consul-General, dressed in a superb uniform, and riding one of the finest Arabian horses ever seen in the country. The rest of his suite and the guard followed. We could scarcely make our way for the pressure of the multitude: the doctors of the law and religion, with their pupils, rushed out of the great mosque of Amouéh to behold the representative of the great nation, and even the ladies took off the sacred oriental veils, that they might obtain a better view of the great man. Mr. Farren's cocked hat astonished the people, many inquiring how it was kept on his head: they made way for him, lining the streets on both sides, and he saluted them as he passed. It was my duty to direct through which streets of the city the procession was to pass, and I was proud to select the most frequented. My poor English cannot describe the stupendous scene, and the shouts. In about four hours, we arrived at the consulate; and while the janissaries, &c. drew up near the door,

the royal arms of England, "*Dieu et mon droit*," were put up.

The Consul-General was no sooner settled than all the nobles, beys, agas, effendis, sheikhs, khoojas, heads of families, and merchants, and the patriarch of Antioch and his clergy, called to inquire after the health of the English Consul Bey, the great name given to him: "We are rejoiced to see you in our city. May you live long; may your shadow never be less; may your standard be exalted; may God continue his favor towards you!" and similar Eastern salutations, which Mr. Farren, as an oriental scholar, understood. The Consul-General replied, "I am happy to be amongst you, in the most beautiful and sacred city of the East. I hope we shall always continue friends, and by mutual efforts extend the good feeling between our respective nations. His Majesty my sovereign, and His Majesty's government, take deep interest in the welfare of this great city and its inhabitants." Sharbet and coffee were served in great style, and all parties were pleased. When the Consul-General afterwards returned the visits, attended by his suite, all the nobles, grandees, &c., met him at their doors, and conducted him into the interior of their residences; served him with sharbet and sweetmeats in the most costly vessels, which had been

preserved for ages in their ancient families; seated him on their beautiful damask silk, and discarded all prejudice against his boots, which of course he could not take off. Thousands crowded to the doors to see him; and when he went to Jewish and Christian houses, he was welcomed as a deliverer. Nothing could exceed their joy. When he approached, they met him *en masse*, spread jasmine under his feet, burnt incense before him, and sprinkled him with rose and orange-flower water. Even their ladies came forth to welcome the Consul-General.

After this etiquette was over, Mr. Farren commenced a series of invitations, in which he shewed the greatest discretion. His table was magnificent; he spared no expense, and his cook received strict orders that nothing revolting to the feelings of Mohammedans should appear. For example, no wine was introduced for a party of strict Mussulmen, but when such *effendis* were present as would thank the Consul-General for articles of Western produce, champagne *sharbet* was served. When he invited the patriarch and his clergy, he received them with all the reverence due to their rank and order, and begged his eminence to offer thanks before and after meals. This very proper courtesy made a good impression on the mind of the patriarch in favor of English Christians, whom the Jesuits had

represented as heretics and infidels. The patriarch became one of the best friends of Mr. Farren, and he and his people left nothing undone by which it was in their power to oblige him. The patriarch is the chief ecclesiastic in the Eastern Church, and in him is continued the uninterrupted succession since the Apostles. This I shall state at length when I treat of the Eastern Church.

It is not my object to eulogise Mr. Farren, neither is this the place to discuss his diplomatic career; but a brief account of what he did for the improvement and benefit of Damascus and British interests will be proper. His first act, within a month after his arrival, was to establish a post for letters between Damascus and Beyrout twice a week, and ultimately the distance was performed in twelve hours, though previously it had taken four days, the letters being conveyed by muleteers. He spared not his own horses, and made his own janissaries take the post by turns, going the distance at full gallop. He placed relays of horses at Beyrout and all along the road, at first at his own expense; but when a charge was made, it was only a penny for each letter not exceeding one thin sheet of paper. The native merchants and others were delighted at receiving their letters from Europe twelve hours after the arrival of the

mail at Beyrout. I was entrusted with the management of this important business at Damascus, and Mr. Gab. Chasseaud, the able acting consul at Beyrout, and now vice-consul at Alexandria, undertook its management at Beyrout. We spared no pains in the safety and delivery of the letters, and everything went on beautifully.

This enterprising and active Consul next undertook to establish a similar mail across the desert for Bagdad, and thus to forward the British mail viâ Bassara for Bombay. At first there was great difficulty; but, having invited the chiefs of the Bedouins to his house, by means of coffee, kindness, and dollars, with firmness and reasonable explanations, he prevailed upon the Sheikhs to assist; and one of them, Jaed by name, engaged to convey the mail to Bagdad by dromedaries. The journey was performed in twelve days, and afterwards in nine! Colonel Taylor is entitled to great praise for doing his part in this work at Bagdad.

The influence possessed by the Consul-General with the Arabian chiefs opened Palmyra to European travellers. The Consul had only to send a note to the chief, and in a few days he would come with men, horses, and camels, and conduct the travellers there, and bring them back in safety. I never heard of any accident but one having oc-

curred, when a gentleman named Mr. Smith was robbed; but he was indemnified for his losses by the court at Damascus on the representation of Mr. Farren.

One of Mr. Farren's most beneficial acts was the establishment of a dispensary at Damascus, open to all sects, whether natives or foreigners. Doctor Rinaldi from Italy was placed over it, with a handsome salary, at the Consul's expense. The protection he afforded to the missionaries must also entitle him to the gratitude of the religious world.

In a very short time, the British commercial houses of Todd, Black, Christie, and Tubie, Ionians and Judeans, all in their hats, established themselves at Damascus; and under the security of Ibrahim Pasha's government the city became full of Europeans, Persians, Hindoos, Greeks, and other foreigners, and commerce flourished beyond measure.

Mr. Farren seized every opportunity of speaking with the Pasha and others in authority on the subject of improving the code of laws, and the roads. In order to introduce carriages at Damascus, he had a handsome English equipage of his own brought round by Homs and the Plain, and constantly used it. He always exerted his influence in behalf of the oppressed, and was the

means of rescuing many from prison. In the time of the conscription, many young Mohammedan Damasciens took refuge at the consulate, claiming British protection; and they found it in spite of all Egyptian diplomacy, though it involved the Consul in much trouble and expense. This act strengthened his hands wonderfully among the natives, but had a contrary effect with the government. Still, Mr. Farren was so much respected and feared, that not a single tax was imposed on British goods beyond the tariff, and not a single firman desired by him was refused.

When the expedition up the Euphrates, under the governor, Colonel Chesey, arrived at Sevedia, Mr. Farren obtained an order from the governor-general Sheriff Pasha, to the governor of that place and of Antioch, to afford it every assistance. This order nearly cost the governor-general his office: and he was rebuked for being too ready to listen to the demands of the Consul-General, in a matter which required to be discussed at head quarters.

I have not room to insert the names of all the distinguished British travellers who visited Damascus during Mr. Farren's consulate, and whose acquaintance I had the honor of making; but I will mention some of them,—Lord Ingestrie, Lord J. Scott, Sir

R. H. Inglis, Bart., Colonel Harcourt, Mr. Drummond, Sir William Eden, Captain Martin, Sir George Palmer, the Honorable Mr. Curzon, Mr. Robarts, Mr. Hankey, Mr. French, Colonel Blane, Honorable Captain Murray, Mr. George Kingston, Rev. Mr. Elliott, The Honorable Mr. Stourton, Mr. Addison, Mr. and Mrs. Bracebridge, Mr. Moore, Captain Gladstone, and many Anglo-Indians.

Mr. Farren and his lady visited Jerusalem in company with Lord Ingestrie and Sir Robert H. Inglis, in H. M. S. Tyne, the friendship of whose captain and officers I can never forget. When Mr. Farren reached Bethlehem, it was both affecting and interesting to see the inhabitants "spread their garments before him" as a token of welcome, thus to this day retaining the customs mentioned in sacred writ. I attended Mr. and Mrs. Farren to the great mosque, the ancient temple at Jerusalem, by favor of the Pasha, but incog. I had also the honor of conducting Lord Ingestrie and his party through the field of Maccalah at Hebron, where there is now a great mosque, into which no Christian or Jew is allowed to enter; and I believe ours was the first Christian party that had ever entered these holy places since they fell into the possession of the Mohammedans.

CHAPTER VIII.

COURTSHIP—PERSIAN PRINCES.

I NOW went on a visit to my parents at Beyrout; and my beloved mother suggested that I should betroth a bride, and that she hoped to live to see my wedding. It is customary in the East for these arrangements to be made by the parents of the bride and bridegroom; but this did not suit my ideas, and I was determined to select a bride for myself. Accordingly, I went to my friend H. Khooja Hahib Giammal, a liberal and enlightened gentleman. He allowed his beautiful eldest daughter to hand me the sharbet, and the moment I saw her, as we say in our Eastern language, “a thousand of my vertebræ got broken,” and she took my heart with her when she left the room. I knew I was a favorite with her father, and I returned home resolved not to delay making my proposals.

I told my father the state of my heart, and requested him to take a diamond ring and a fine white handkerchief, the emblem of betrothment, to the

father of the damsel, and entreat him to allow me the joy of being betrothed to his daughter Martha. With a view to shew that I acted on the impulse of my own heart, and not merely by the guidance of my parents, I followed the example of our Patriarch "Isaac" in the case of his beloved "Rebekah." (Genesis, xxiv. 22). I therefore sent to my own beloved "a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold." Thus, the ancient custom of upwards of three thousand years old is retained by the people; and a Syrian does not inquire what a purse his bride is to have, but whether his Rebekah is such that was brought up in such a house like Nahor's Milcah; their popular proverb is this: "*Khud alasseil walanah alhassir*," "Take the one of good root, (i. e. of good parents), though she may be on a mat," (that is, though her parents may have no more furniture in their dwelling than a mat).

My beloved father, in his kind way, took my message, and with a beating heart I waited for the answer. In about an hour he returned, and said, smiling, "Assaad, all thy affairs seem to go smoothly, although they may be conducted in an irregular way; thy father-in-law was amazed at thy message, but he is sure that God will bless thee, and he

will be glad to see thee." I called immediately after, and no sooner entered the hall than all the young people disappeared; for it is customary, when a damsel is betrothed, on no account to let her see her future bridegroom. After all, this is a mockery; for it often happens that when the bridegroom elect has left the house, the mother and all her daughters crowd to the windows to see him pass. Apparently unconscious of the presence of the young lady, I entered the room as if merely to see her mother; when Martha ran to a corner and turned her face towards the wall; but to my delight I perceived that while her mother was talking to me and could not see her, she turned to look at me. I found the mother quite in my favor, and I took care to make my visits chiefly in the day-time, when the father was out, as I feared his gravity would not tolerate my visits to the lady's apartments.

One day I chanced to go when he was at home, and found the young ladies with him. I hastened in before they could run away, and was delighted to hear him tell Martha, when she was making her escape, "Oh, nonsense, Martha, you do not mean it—it is all hypocrisy; you had better stay." She nevertheless retired to the inner apartments, but her father's words encouraged her, and she began to look through a small hole in the wall at the divan where her father and I were sitting. The next

time I made her a present of a pen-knife, which enabled her to make the hole larger; and I took care to sit opposite to it, so that she might see me. This was when I made my evening visits to her father with other company, as in that country most visits are made at night. In my day visits, I saw herself, and thus broke the ice for other brides and bridegrooms to follow. I have since learnt that her father did actually consult her respecting my offer, and asked her consent. She had a very superior mind.

It was about this period, in the year 1835, that their Royal Highnesses Prince Reeza Koolee Meerza, styled Nu'ib Alayaléh, Prince Najaf Koolee Meerza, styled Wali, and Prince Taymoor Meerza, styled Hussam Aldawlé, arrived at Damascus from Persia with letters of introduction to the British Consul-General. Mr. Farren could not but receive them as his guests, and they took up their abode at his town-house. Of course, I had the honor of waiting on these illustrious Princes; and as they had merely arrived at Damascus en route for England, they made their intentions known to the Consul-General, and requested him to allow me to accompany them, as they said "they must have my tongue with them." Though Mr. Farren could with difficulty spare me,

as much of his business, both official and private, was in my hands, still to oblige these royal friends, and to afford me the opportunity of visiting England under their auspices, he gave me permission.

This year, 1835, was one of the most severe we had ever known; but the weather did not impede the movements of these Princes, who were anxious to catch the English steamer at Beyrout. Their fine horses carried them beautifully across the heights of Lebanon, where we received much assistance from the brave and hospitable mountaineers. The Princes were much struck with the view from the top of Lebanon, the lovely valleys and eminences, the palaces and churches, the cedar and the fir-tree, the wild rose and jasmine, and above all the delicious odour of the country, which reminded me of what the Prophet had declared thousands of years ago, "his smell shall be like the smell of Lebanon." (Hosea, xiv. 6).

After a fatiguing journey of three days, we reached Beyrout, where we waited three more for the steamer. I had the honor of introducing my friends residing there to the Princes, and the Bey-routines thought that if I was so exalted as even to sit in the presence of royalty, and to eat at the same table, there was no use in attempting to check my fortune.

CHAPTER IX.

DEPARTURE FOR ENGLAND.

THE steamer *Africane*, Lieutenant Goldsmith commander, with the mail for India, which at this time was despatched through Damascus and Bagdad, arrived at Beyrout, and the Princes with their suite went on board. Neither they nor I had ever seen a steamer or a storm at sea. They immediately went to bed, and became very sick, besides being alarmed at every sound they heard. When night came on, one Prince asked, "Assaad, how is the wind?" No sooner was he answered, than the second and third repeated the question, in succession. Then the servants sent the cabin-boy for me, and I found them miserably sick and useless. I now began to feel my position and difficulty. Here was I with the Princes and their suite on the one hand, not knowing a word of English or any European language; and on the other, the captain and ship's company totally ignorant of Persian. I had to ask for everything, for the weather, for

the captain, for the officers, for the doctor, for the servants, for lemons, for oranges, for water, for biscuits, for medicines, for omens, for opinions, for distances, for time, for shoes, for salt, for pepper, for places, for maps, for charts, for positions, for hopes, for clouds, for wind; and every rope that fell, and every word uttered on deck, and every cry of the watch, and every noise in every part of the ship that sounded in their ears, I had to explain. Their royal highnesses, feeling that I really had a hard task, put all their questions in a kind form, calling me at the same time "Pessar Khola," the Persian for cousin or son of an aunt. They appeared to me the very acme of politeness.

The captain and officers came to inquire after their royal highnesses, and a long conversation followed. The doctor also paid his respects, and he was earnestly entreated to relieve the sea-sickness. At length a storm came on, and the rolling of the ship, with the noise of the engines, confirmed the worst fears of the Princes. All night they did not sleep; and I could not, for they were continually calling to me. The cook also gave me his share of trouble: every morning he came to inquire what their royal highnesses would command for dinner. All kinds of Persian dishes were named, not one of which I could understand; for I was just now learn-

ing Persian of them, having had no knowledge of that language before their arrival at Damascus; but the Arabic helped me wonderfully with the Persian.

We arrived at Alexandria, took in coals and the mail; and, thank God! the short time spent here enabled the Princes to breathe and take some refreshment. When we sailed from thence, the wind was contrary, and at night it blew very hard. Now the alarm increased, for the Princes knew that they were every hour more distant from the main-land. The captain frequently consulted the barometer, which happened to be in their cabin, and they inquired "What that glass was?" The captain said, "It indicated the weather:" and one of the princes replied, "Oh, captain, may your head be broken! Do you mean to say that our lives depend on that bit of glass?" It puzzled me to translate that into English; but he was a good-natured man, took it with a laugh, and went on deck. The Princes now inquired every hour "how the glass was?" But the weather was so boisterous, the wind so contrary, and the steamer so old, that the alarm was no longer confined to the Princes, but extended to the captain also. We were now informed that the coals were running so short, that they could only last twenty-four hours; and, still worse, that there was a scarcity of water and provisions; and that the

nearest place we could make for coals was four hundred miles distant. The twenty-four hours passed, and the coals were exhausted; the steamer made very little progress; a dead calm followed, and the little sails of the *Africane* were of no use. Now I really knew not how to console the Princes; for my own heart trembled, and my thoughts were directed to eternity. The Princes prayed aloud, and when they saw the captain preparing to use for fuel the chairs and every article of wood he could spare, they began to cry *Ya Khooda*, "O God!" as if resigned to their fate. I also never felt so much the insecurity of everything earthly. We remained in this condition for three days, not knowing from hour to hour what would be our fate; but when all hopes of a fair wind had subsided, and all means had failed, God had compassion on us, and there was a cry of a steamer at a distance. The cry reached the Princes, who immediately rose and went on deck. Signals were made, guns were fired, and the distant hope in the horizon was at last realised, and in an hour we made out that she was H. M. S. *Spitfire*, carrying the mail to Corfu. Both steamers now put off their boats, and the *Spitfire* supplied us with coals and provisions. No pen could describe our joy and thankfulness. In two days more we reached Malta, and a few miles

off the island we fell in with H. M. Squadron under Sir Josiah Rowley, who paid the Princes the usual compliments from his flag ship. They were astonished at the age and activity of the admiral, and were amazed that he should prefer a sea life.

On entering Malta, the acting governor, Colonel Cardew, and the port-admiral Briggs, with all the leading men of the place, waited on the Princes at the Lazaretto, where suitable apartments were assigned to them by the excellent management of the superintendant, Captain Bonouia. Their royal highnesses could not understand the reasons for this mode of confinement, or why they should be under the watch and command of an old ugly guardino; nor could they conceive how life could be endangered by touching an orange, and why the money should be received in vinegar. "Look at the fellow," said Taymoor Meerza, speaking of one who brought in provisions, "how slow he is in receiving his money, and he will wash it first." I explained the object of the laws of quarantine, and that even the kings of Europe must submit to them; and I was delighted at the way in which they received the information. They were remarkably quick of comprehension.

Prince Wali was a poet, and a man of deep feeling and judgment, and will be a blessing to the empire if

he ever become prime minister. Taymoor Meerza, for his bravery and strength, ought to be the commander-in-chief of the armies of Persia. I have learned since that he actually killed a young lion in one of the forests of Persia while hunting with the late Shah. As to the eldest Prince, his noble qualities are beyond my power to describe.

The ringing of bells at the churches in Malta, the hats, and the women, not being completely covered with veils as in the East, were ceaseless subjects of conversation between us; and my slight knowledge of Persian now came into use. I ought to mention, for the encouragement of those who wish to acquire a foreign language, that perseverance and determination carry one through beautifully. I admit that my Arabic was of great use to me in the study of Persian, for an Arabic scholar can learn any Eastern language with ease; with this help I learnt Persian in three months, and I used to spend hours with Prince Wali discussing religious subjects, and defending Christianity as the truth. His highness was most reasonable. No fear now of my head being taken off! Indeed, they were all most gracious and condescending Princes, and it was a great honor to be in their company. Our conversations were most interesting. I shall narrate the arguments I used with

the Prince, when I speak on the same subject in my visit to Bagdad and the Moollahs. It will suffice here to state that his highness took the Gospel to read, and spoke of our Lord with the highest admiration and reverence.

After ten days of quarantine, we embarked for England in the Spitfire, commanded by Lieutenant Kennedy, who was very polite and attentive to us. We had a fine passage to Gibraltar, where the Princes landed and were most hospitably entertained by General Woodford, the governor. They were amazed at the fortifications, and delighted with the appearance of the troops they saw at a review. Prince Taymoor exclaimed, "Give me these troops, and I will rule the earth." We had the honor of being introduced to Lady Woodford and her beautiful circle, and to all the officers in that garrison.

From Gibraltar we proceeded to Cadiz, where we landed. The Princes now were reminded of past times, and the brilliant epoch in Arabian history; for here, in the heart of Europe, Arabic names of cities shew us the great caliph's age, viz. Gibraltar, *mountains of the current*; Cadiz, *the holy*. These reflections roused the spirits of the Princes and brought them on deck, where they were surrounded by all the passengers, ladies and gentlemen,

who were eager to be saluted by them; and certainly their royal highnesses were deficient in no attentions to please their western admirers. But this enjoyment was of short duration: the weather changed, and the very name of the Bay of Biscay disposed all to seek their berths. It blew furiously, and I was asked every minute, "How long shall we be in this horrid bay?" However, we cleared it in two days, and in seven we reached Falmouth.

CHAPTER X.

ARRIVAL IN ENGLAND, APRIL 1836.

BEHOLD us now arrived in this pleasant land. The Princes might justly call it "the land of promise," after the countries, seas, and deserts we had passed ere we reached the splendid haven of Falmouth. Every one was eager to quit the ship, but the Princes remained on board while I went to the Green Bank Hotel and secured apartments for them. They then entered an hotel for the first time, and were astonished at the hospitality of their host, whom they had never seen before, and were surprised to find everything prepared. I concealed the joke, and they really fancied that some great "Engleeze," as they termed the English, had heard of their arrival, and received them thus to shew his courtesy. In this idea they were confirmed by the calls of the gentry to pay their respects, and the multitudes who crowded round the hotel to have a peep at them. They were amused at the use of bells in the different

rooms; for in the East, the servant, being at all times stationed near the door, is called in by the clapping of hands. I told them, however, that every time we rang the bell an expense was incurred, (for one can scarcely look at a waiter without half-a-crown being expected or a bill following); that the ledger was already full of their accounts; and that we should have to pay extra, even for the fire of the galyoon or pipe. Then one of the Princes inquired, "Is this an English caravansera?" "Yes, your royal highness," I replied. "What a palace!" said he; "we are very comfortable here!" "Yes, your royal highness, this comfort will continue so long as you have a saddle-bag full of Tumauns," (Persian gold coins). The bill was large for three days, but the comfort and attention were well worth the money. We engaged the mail coach for Bath, inside and out.

The moment it was known that the Princes were quitting Falmouth, all the neighbourhood assembled to bid them farewell: the captain of the port, the superintendant of the mail, an excellent family of the name of Fox, all the leading gentlemen, and crowds of people surrounded the door of the hotel. The kindness and the shouting made a deep impression on the Princes. We rode for the first time, and were astonished at the rapidity

of the travelling and the excellent state of the roads.

The Princes carried their fowling-pieces with them inside the coach, and seeing the wild fowls in the fields as we passed along, were on the point of shooting some of them, but were warned that it was illegal. "Illegal!" said Taymoor Meerza; "the partridge is not to be killed!" "No, my Prince, it is forbidden by law." "What! do you mean to say that the partridges, rabbits, and wild fowls have a law?" "Yes." "Oh, very fine! then the king cannot kill a rabbit in this country!" and as they were most anxious to observe all rules strictly, they gave up the pleasure they had anticipated. At Exeter, multitudes crowded to see the Princes alight at the hotel; each of the party was shewn to a separate room, with cold and hot water for washing; and luncheon was prepared and tables spread in abundance. We were hardly two hours in the place, but a long bill followed for all the above-mentioned comforts. Then the servants came to ask for their "backshish," which seems to be well understood in this country. As we were entering the coach, one servant handed a cloak, and asked for "backshish," and got it; then another came, saying, "I am the boots, Sir." "What boots?" said I; "we wear no boots, we wear Persian and Syrian

slippers, and we never took them off our feet." The Prince said, "Give him his 'backshish,' for that must be what he wants." I replied, "Yes, my Prince, I find I cannot look at a waiter without half-a-crown in my hand, and if I talk to him it must be doubled. Here we have Bedouins, though different in appearance from those in the deserts, and we find them in towns and cities."

We reached Bath, and went to the York-house hotel, where splendid apartments had been prepared for our reception. Here the Prince (for the two younger brothers were directed by him) thought proper to remain, while I was despatched to London with a most beautifully written Persian letter to the proper high quarters. Previous to my departure, the Prince desired me to tell the waiters their hours and mode of life, adding, "We wish to have nothing to say to them, for you are our tongue, and you are going. The waiters will come when we ring, and we will express our wishes by signs; they will bring what they think we mean: if they hit on the right thing, it will be good luck; if not, they will change it." I took my leave and departed for London.

The excellent arrangements at the Post Office enabled the Princes to write to me in London to express their wishes; and I put the same into

English, which they shewed to the master of the hotel or the waiters; and in this way their commands were executed.

In London, I went to Maxwell's hotel, Clifford-street, and I lost no time in begging an interview with Lord Palmerston, whose kindness I must respectfully acknowledge. At the Foreign Office they are very deep. However, it is not my intention to describe the visit of the Princes,—I wish merely to say what concerns my own travels.

Woe to him who has neither friends nor a full purse in gigantic London. I found myself at first quite in a new world, till I was cheered with the discovery of some of the friends I had formerly known at Beyrout and Damascus. The Court Guide was of great service to me: by means of it I discovered the residence of Sir Robert Inglis and other acquaintances of Mr. Farren, all of whom received me with great cordiality, so that I can declare a true British friend is invaluable. In a week I returned to Bath with answers from Lord P., who appointed J. B. Fraser, Esq., the great Persian traveller, to attend the Princes during their stay in England. It was very fortunate for Prince Wali, who accompanied me on my second visit to London, that Sir John M'Neil was then in town; and equally fortunate

for the other Princes at Bath, that Major Willock, Mr. Blane, and other Orientalists were there, and called upon them.

The calls of the good people of Bath were so numerous that the whole day was engaged in visits, and the Princes very obligingly gratified the curiosity of their guests. Even their servants were objects of general interest; and when I returned from London I found the house full of people anxious to see the Princes, their swords, their caps, their slippers, their pipes, their horses' saddles, and their cook, in order to learn how to make the Persian dishes; in short, everything connected with the Princes was the subject of curiosity, to say nothing of those who so often came, and did not know what they wanted to see.

The eldest Prince, and his brother Prince, Taymoor Meerza, were anxious to reach London, and in a very few hours we alighted at Mivart's hotel, in Brook-street. Mr. Fraser deserves our best thanks for selecting this splendid and comfortable hotel, where we all felt at home; and the free use of the kitchen allowed to the Princes' cook enabled us to have a Persian table every day. This establishment astonished us, for, besides our large party, H. R. H. Prince of Orange, now king of Holland, and his sons, were there; also the am-

bassador from the Netherlands, a Russian prince and suite, Lord Mount Edgcumbe, and several noble families: all had their respective apartments. Prince Wali was so struck with the attention of the servants, that he used sometimes to ring his bell at midnight, to see if they would make their appearance even then. No doubt Mivart's hotel will be the general resort of Eastern as well as Western grandees.

When it was known that the Princes were in London, their friends began to call upon them, and they were much cheered by seeing so many who spoke their language, especially Sir Gore Ouseley. This worthy baronet and oriental scholar is an old friend of theirs, and of their father the Shah, whom he and Lady Ouseley had visited at Shiraz. His kindness to the Princes no doubt strengthened their confidence in Englishmen; when they spoke of him they used to call him "Jan Sir Gore," i. e. "Soul Sir Gore." He will for ever possess the hearts of both Easterns and Westerns who have the good fortune to know him, and his kindness to me I shall always remember with gratitude.

Meerza Ibrahim, a gentleman of Shiraz, also contributed greatly to the pleasure of the Princes in London. Sir H. Willock and other Orientalists, and visitors of the highest rank, made their court

at Mivart's as numerous as at Shiraz. Nothing could exceed the kindness of the English, from the sovereign and his ministers to the very shopkeepers, who were all anxious to exhibit their splendid stores to the Princes; and English hospitality was so great, that we were invited out almost every night. It would require many pages to enumerate all those grand parties; the most brilliant was that given by H. R. H. the Duchess of Kent, where the Princes had the honor of being presented to her present Majesty, then Princess Victoria, and several members of the royal family. Many of their Eastern friends were present; among others, Sir Gore Ouseley and Lord Prudhoe. This elegant assemblage of rank and fashion I will not attempt to describe; I will rather follow the advice of the Oriental proverb: "He who enters the presence of kings, should go in blind and come out dumb." I shall merely allow myself the pleasure of stating, that, on this and similar occasions, I had the honor of interpreting between the royal hosts and guests.

All the parties given to the Princes did credit to British taste and hospitality, and I must particularly name the following:—Lord Palmerston's, Sir Gore Ouseley's, Marquis of Salisbury's, the East India Directors', Lord Glenelg's, Sir John Hobhouse's, Sir Henry Willock's, Captain Tay-

lor's, Mr. White's (an intimate friend of Mr. Farren), who paid marked attention to the Princes, Mr. J. Smith's, Mr. Lister's, and Mr. Buller's. I must not forget to state, that my friend Mr. Woodford, though he knew but little Persian, was one whose society the Princes much enjoyed.

Mr. Fraser, Meerza Ibrahim, and other friends, did all in their power to shew the Princes all the grand sights in London and its neighbourhood, the palaces, the houses of Parliament when the king prorogued them, the public offices, theatres, bridges, scientific institutions, museums, gardens, parks, clubs, railways, warehouses, hospitals, asylums, schools, printing-presses, shops, and a thousand other things. We were much pleased with the annual meeting of the charity children at St. Paul's, and wondered how a few men with bits of painted stick in their pockets could preserve order among the assembled multitudes. We were indebted for this very interesting sight to the kindness of Sir Robert H. Inglis, Bart., M. P.

The splendid residences of the nobility and gentry, with the wealth displayed in the shops, astonished us greatly; and I must do the Princes the justice to say, that they often observed, "Oh, what does good government produce!" There is a vast difference between one, who, making wealth by

his industry, can shew the possession of it by the splendor of his establishment, and bequeath it to his children and grandchildren; and one who must wear rags out of doors, lest he should be suspected of having money, and lose his head in consequence.

We could not but remark the unostentatious appearance of the ministers of state, contrasted with the petty dignity assumed by those in office in parts of the East, where a Pasha with two tails has more pride and pomp about him than the prime minister of Great Britain. Oh! when will God restore to the East its ancient glory! Here we find a judge, with a salary equal to that of a grand vizier, whom the king himself cannot remove from his office; whereas, in some other places, we find a body of the servants of the state whose pay arises from what they can grind out of the people. Here the government borrows money, and must pay interest; and a man of the highest rank cannot touch the person of the meanest peasant. There the government seizes property at pleasure, and a man, without having committed any offence, can be sold in the market for a slave. However, by observing these contrasts, we may learn the benefits arising from civilisation, and hope that they will soon be extended to other parts of the globe; and this may be ex-

pected by steam communication affording the means of rapid intercourse; and by the efforts of good societies in promoting the truth and the cause of sound and religious education.

Although I speak the English language, and most things we saw were explained to us, it would be presumptuous in me to attempt to describe England. I can state what I saw, what I admired or disliked, what puzzled or what struck me, but to delineate the excellences of the English character, or the constitution, or the country at large, would be next to madness. I have often found that nothing could be more erroneous than the descriptions in certain books written by some travellers of countries which I myself knew well; and I wish to be on my guard against falling into their errors. Any person who, with a slight knowledge of the language, and only passing through a country, attempts to describe it, does mischief by misleading others: he should confine himself to stating what his eyes have seen. Still, my readers will expect me to relate my own impressions.

The English seemed to me grave and melancholy. Every one appeared absorbed in the endeavour to amass wealth, as the means of subsistence. I was amazed at once hearing a

gentleman say, that the great luxury of London consisted in not knowing one's next door neighbour; but to me this artificial mode of life appeared a great interruption to their happiness. These observations apply more especially to the middle classes, for their nobles live like kings, and their rich merchants like princes. The ladies are very beautiful and highly accomplished; and although it struck me as most extraordinary that they should be so much in society, and possess so much influence, yet a few months' residence convinced me, that it was quite a mercy for Englishmen to have such superior wives, otherwise I believe many would go mad. An Englishman, though very reserved, is a faithful friend, if you once succeed in obtaining his confidence. He is a jewel, but it is a long time before you can get at the inside of the casket which contains this jewel. He does not speak much, but he means well. The higher and the lower classes are in nothing more different than in their mode of speech; unlike the people in the East, where a peasant or a Bedouin speaks as correctly as a grandee.

The English are very industrious, and their variable climate compels them to be so. The fogs and the rain affected my spirits. I admired the streets lighted with gas, and the cleanliness of

the houses, the number of ships on the Thames, and particularly the Tunnel under that river. I was surprised at the price of fruit and many other articles, and at the enormous profit laid on their goods by the shopkeepers; but, on investigation, I found that without it they could not live, in consequence of the high rent and other expenses they have to pay. Here, as in the East, they often have two prices; and this I discovered by changing my dress and going out at night in an European garb. Then I offered a price much lower than what I had been asked in the day when in company with the Princes, and it was accepted; but in some shops they had only one high price. All articles were much cheaper in the unfashionable streets than in those more frequented: for the name of the street one has to pay extra. It amused me to see the carriages follow each other to the same shop, as if a man's fortune was secured by his name. The ladies seemed to be the spenders of money in the shops: no doubt the men have their ways of getting rid of it also.

I will mention one instance of overcharge which greatly annoyed me. I had purchased two portable bedsteads, and ordered them to be sent to me at Mivart's hotel. When the bill was presented, I found a charge of 14*s.* 6*d.* for

painting my initials, A. Y. K, on the two boxes. This, of course, I resisted, and the charge was deducted; but the fact shews that we meet with Bedouins everywhere. In the desert, they claim a right to plunder us for passing through their territory; in more civilised countries, they equally extort money, but it is by cunning and imposition. I found the shopkeepers very civil, and always willing to direct an inquiring stranger rightly; whereas by people in the streets I was often directed wrong,—a custom apparently very amusing to the lower classes; but the policemen are always ready to assist a stranger in any difficulty.

The perfect liberty in London is very agreeable, a man may go anywhere, at any time, and do what he likes, provided he does not disturb the public peace, and nobody cares or thinks about him. The extreme reserve between the different classes of society is very great, but it may be right in this country; I know not the cause. When a young man marries, he leaves his father's house, and has to form a new establishment, which involves him in such great expenses, that it may account for the number of unmarried ladies and young gentlemen we continually met with. The easy way in which the revenue is collected is beyond all praise:—not a single musket employed in the collection

of nearly sixty millions annually. May other nations learn how the law may be upheld without having recourse to arms!

I certainly did not in all respects like the style of their dinners. It disgusted me to see a man of refinement eat game, the very odour of which took away all my appetite, and the little ugly worms in cheese, and strangled animals and blood, which are held in abomination by Jews and Mohammedans as well as by Eastern Christians. This perplexes many Orientals of all sects, and causes them to abstain from eating at English tables. I cannot tell how the Europeans can overlook the commands of God, both in the Old and New Testament; and I never heard the subject satisfactorily explained by any divine. If the Apostle commanded the converted Romans to abstain "from things strangled, and from blood," the same prohibition extends to converts of other nations, whether Jews or Mohammedans. (Gen. ix. 4; Deut. xii. 10; Acts xv. 19, 20). The English roast beef frightened me at first,—it seemed as if the whole ox was on the table; but after a time I began to like it. The plum-puddings are delicious; so is the cream! The desert of an English table is most costly, and regularly succeeds every well-arranged dinner. The English eat heartily, the climate requiring it;

a John Bull will not give up his dinner for anything, and I must acknowledge that I myself ate here twice as much as in Syria.

English merchants and bankers observe the highest honour in their dealings; and I am ready to acknowledge, that the high prices I have above alluded to may be occasioned by the great demand in consequence of the immense population.

The custom of appropriating a separate room to each guest, makes them appear less hospitable than they intend to be. Thus, an Englishman will be more troubled to entertain one guest for a single night, than a Syrian would be to receive ten people. In England, the arrival of a guest interferes with all the ordinary arrangements of the house. A different table must be prepared, the younger children of the family must be sent out of the way, the elder ones must put on their company manners, the lady must be cautious, the servants must be more dressed, the furniture must look brighter, and various niceties must be attended to which refined society requires. In the East, ten guests will be accommodated at any hour, just as they may happen to find their host. If he is in his tent, they join him there; if he is sitting cross-legged on the ground, they do the same; and their horses are sent into his stable.

A pot of coffee, a few more fried eggs, and a plate of honey will make up the breakfast; a few pounds more of rice added to the broth that is for the *pillaw*, will suffice for the dinner; and a few mattresses spread on the ground in the guest-chamber will serve them all: while a basket-full of grapes, another of figs, with a sufficiency of bread and cheese, will provide a meal for the servants. Cold water taken in a small hand-cup, and the coffee and pipes handed round, are the chief luxuries required. No rush-light is wanted, no order to be called in the morning at a certain hour; for all are taught from infancy to rise at day-break. No one requires hot water to be taken to him in the morning, but each finds his way to the public baths, if so disposed. Thus it is, according to an observation of the Duke of M——, that “civilisation destroys hospitality.” Certainly, the hotels, inns, and coffee-houses in Europe, remove the idea that a man has a claim upon his friends; for one is in the constant apprehension of hearing, “Why does he not go to the inn?”

Still, with all the disadvantages of climate, and the dearness of living, a man in no part of the world can enjoy greater liberty and comfort than in England; and, taking it altogether, it is indeed a most happy country. The constitution

is divine! the institutions are glorious! and the poorest British peasant has more independence than a prince in many other countries. This, however, was not the case in Britain five hundred years ago; quite the reverse, it came by degrees, with the increase of light and knowledge; and the same means employed in behalf of Syria might in time produce the same results there. These reflections frequently occupied my mind, and made me long to work for the good of my own people; but my occupation with the Princes, and the different scenes and daily amusements which engaged me, prevented my forming a decision as to my future career.

After six months most agreeably spent in England, chiefly in London, the Princes having settled their affairs, we left this happy land for the East, deeply sensible of the pleasure we had enjoyed, and the kindness we had received. Mr. Fraser, who was ordered to accompany the Princes to Constantinople, took with him his lady, and a relation of his, Miss Fraser Tytler. He did everything in his power to make the journey agreeable.

CHAPTER XI.

DEPARTURE FROM ENGLAND.

WE embarked at Dover for Calais, and proceeded by Liège and Bruxelles. If I have not ventured to describe England, after a residence there of six months, I shall certainly not attempt a description of those countries through which we merely passed, though I may relate some few things which I actually saw.

HAVING the honour of being with the Princes inside their carriage, we spent many days in talking over what we had seen in England, and our intercourse with the English, recalling to mind songs and proverbs expressive of our gratitude and love; and my knowledge of French and Italian enabled me to acquire and give them information respecting many things we observed on the road. They could not comprehend the use of different statues of saints, with lamps burning before them, which they saw in several towns we passed through; but more painful than

all was the sight of the various images intended to represent the Creator of the Universe, the most Holy God, whom no eye hath seen, before whom the angels cover their faces, and whom the great and favoured Moses could not behold! Yet this great Being, whom the heaven of heavens cannot contain, is, alas! represented in a piece of marble: and this in the heart of civilised Europe!

After such painful sights, I admired England the more, for not being polluted by them, and felt a still stronger attachment to my Eastern or Greek Church, for her purity on this anti-scriptural subject. How can those who tolerate such a system condemn the heathen! The Prince wounded my heart by saying, "Is this your God, my friend Assaad?" I replied, "No, my Prince, I worship the Omnipotent Eternal God." "Why, then, do your brethren worship these stones?" said his royal highness. "Because their hearts are blinded," I replied. "Blinded! these are the enlightened Europeans," rejoined his highness. I was then obliged to expose the system of popery, and affirm that I did not acknowledge such profane doctrines; and that our Church for one thousand years had been protesting against these unscriptural practices. I must, however, confess the Prince had the best of the argument. May God enlighten all Christian

churches, and cause them to retrace their steps, till they regain the purity of the primitive Christians! Throughout almost the whole of the journey we discussed religious subjects, and principally in which form of belief the truth was to be found. Prince Wali contended that Mohammedanism was the last revealed religion, while I thought I had proved that Christianity was the truth.

Bruxelles we all admired, and were much struck with the palace of the Prince of Orange, the cleanliness of the town, and the serenity of the climate. We liked the daily meeting at the *table d'hôte*, though in many things, such as the equipages, there appeared less of refinement than in England; less wealth among the higher, but also less misery among the lower classes. Belgium seemed to be a happy country, inhabited by a flourishing people.

We proceeded towards Frankfort, and were enchanted with the banks of the Rhine. I thought the Germans generally cheerful, contented, and very hospitable. I was asked to eat and drink at almost every house I entered. At Coblenz, we had the good fortune to be just in time to see the grand review of the Prussian army, headed by the sons of the king. It was a splendid sight. We met there many persons of high rank, and our stay at Coblenz was most agreeable. The Princes were

highly pleased with the account they heard of the state of administration in Prussia, with the system of education, and the army. Every body must by law be educated, and every man (the clergy excepted) must serve, for a certain period, as a soldier.

We began now to enjoy the sight of mountains, but I felt the truth of the Prince's remark: "The more eastward we go, the more lovely is the country, but the less it is civilised." At the house of Mr. Cartwright, the British Minister at Frankfort, we met H. R. H. the sister of Her Britannic Majesty, and all the foreign ministers: Russian, H. E. M. D'Onbril; Prussian, H. E. M. Le Gen. Schoclen; Sardinian, H. E. M. Le Comte di Rossi; Danish, H. E. M. De Pechlin; Hanoverian, H. E. M. De Strahlenheim; Saxony, H. E. M. De Mauthepel. The Princes seemed at all times delighted to meet with any person belonging to the royal family of Great Britain, or in the service of that Crown. "Here is a friend!" they exclaimed, whenever they beheld an English face. Should either of them hereafter ascend the throne of Persia, what influence will this give to the British nation! The greater inducements that are given to the inhabitants of the East to visit England, the more will British interests be strengthened in Asia.

Vienna had more the appearance of an Eastern

city than any we had seen in Europe. Every variety of oriental costume was to be observed in the streets; and the sight of coffee-houses and smoking reminded us of home. I enjoyed this place beyond measure, and was delighted to see so many members of the Eastern Church. Their service was conducted by pious priests, and their beautiful church in this city was well attended. On inquiry, I found that a great number of Germans and Sclavonians were members of the Eastern or Greek Church, and that they had for ten centuries resisted the efforts of the Romanists, adhering steadily to their faith and church. They have their bishops and colleges, and seem very happy and prosperous in the Austrian dominions. These Christians take a lively interest in their Eastern brethren, as I discovered from their kindness and attention to me when I went to church on Sunday.

We left Vienna for Pest, and proceeded through Hungary, where I was greatly astonished to find the common people speak Latin, and I had no difficulty in making myself understood, as their pronunciation is very like Italian. In Hungary, we felt almost as in the East, for we met with great numbers belonging to the Eastern Church, also many Armenians; and the same in Transylvania, which is a very beautiful country.

We spent nearly two months at Bucharest, the capital of Wallachia, on account of the plague raging at Constantinople. Nothing could exceed the kindness of the Prince Alexander Ghija, and that of the British Consul, Mr. Colquhoun. The Greek Church is the established religion.

An incident very painful to the Princes occurred in this place. A little box containing their jewels was missing one morning, and after great difficulty it was discovered by Prince Taymoor's dog. One of their Persian attendants was the culprit, and, on that being proved, the Princes declared they would henceforth confide only in Christians, saying to me, "You, Assaad, though a stranger, on whom I have no claim, will serve me faithfully and disinterestedly, this is your principle as a Christian; while my countryman and fellow-believer will rob me in a foreign land." I replied, "*Shah Zadéh*, son of the king," (this is the proper address to any of the royal family in Persia), "our Lord tells us that we cannot be his people, and heirs of salvation, unless we keep his commandments; and his great commandments are, to love God with all our hearts, and to do to others as we wish them to do to us." "What can be more excellent!" said the Prince.

During our stay here, H. R. H. Prince Wali

was taken ill, attended with great lassitude and sore throat: the services I had the opportunity of rendering him on this occasion made a great impression upon him. I have ever since wished to study the medical profession, in order to benefit my fellow-creatures; and I resolved to take advantage of the first opportunity for so doing.

Having heard that the plague had subsided at Constantinople, we left Bucharest for Galatz, to embark by the Austrian steamer on the Danube. The eldest Prince, Reeza Koolee Meerza, was taken ill of a fever at Galatz, and his life was in great danger. The kindness of the British Vice-Consul, with whom we were staying at the time, was very great. Mr. Fraser procured the best doctors; and I felt it my duty to sleep in the Prince's chamber, to nurse and attend him at night. His Persian servants were of no use; his brothers could not understand the doctors, or administer the medicine: thus the whole responsibility devolved on me; and I was happy to serve the Prince at this time of danger with true Christian love.

I have publicly acknowledged my obligations to Mr. Fraser for mentioning my name, and the details of this illness, in his book on the Persian Princes. When his highness was sufficiently recovered, we quitted Galatz for Constantinople,

and had a most delightful passage in the steamer, notwithstanding our horrible apprehension of the Black Sea,—black being a sign of danger in the East.

We visited Varna on our way, and were charmed with the beauty of the Bosphorus. Certainly, Constantinople is most beautifully situated,—it deserves all the encomiums bestowed upon it by travellers. When the great and excellent Sultan Mahmoud was informed by the British ambassador, Viscount Ponsonby, of the expected arrival of the Princes, he ordered a splendid mansion, situated on the Bosphorus, to be prepared for them; they were considered as his highness the sultan's guests during their stay. The attention of Lord and Lady Ponsonby to the Princes endeared the British name more than ever to them; and I beg to express my deep gratitude also for their personal kindness to myself. At his lordship's house, I became acquainted with several of the foreign ambassadors; and here, also, I met with my dear old friend, the Rev. William Goodell, and his wife and family. They received me with the same Christian kindness I had experienced from them many years before at Beyrout, where I learnt English from them. I was also delighted to meet my brother George, who had been settled some time

at Constantinople, the American missionaries, and my friend Mr. Homes.

After residing here for a period of about two months, I took leave of the Princes, and never felt so much the bitterness of parting. No word in the Persian language, expressive of affection and regard, was left unsaid by them; and my feelings were more excited by their expressions of hope that we might meet again, than if they had given me a thousand tumouns. I took leave of Lord and Lady Ponsonby, Mr. Fraser, of my brother, and the American missionaries, and set out for Smyrna. The Princes were to leave in a couple of days after me for Bagdad.

CHAPTER XII.

SMYRNA, ETC.

AT Smyrna, I had the good fortune to find my excellent friend, the Rev. Eli Smith, the American missionary to Syria, who introduced me to another missionary, the Rev. Mr. Adger, who gave me a most kind reception in his family. Here, also, I met Col. Blane, whose acquaintance I had had the pleasure of making on board the Austrian steamer in the Danube, and whose kindness I shall always remember with gratitude. Smyrna is a beautiful city, and very flourishing in business. It is full of Greeks and Franks; whence the Moslems call it "*gawer Smeer*," i. e. the infidels' Smyrna. I was rejoiced to find the Apostolic Church of Smyrna still in existence and prospering, and the learned and pious ex-patriarch of Constantinople, who was residing there on account of ill health, shewed me great kindness. Here I opened my heart to my friend Mr. Smith, confiding to him that I could not be happy until my humble talents were

employed for the glory of God and the benefit of Syria; and I did not conceal from him the difficulties I anticipated in case I should pursue such a course. It was a fortunate circumstance that I met with Mr. Smith and Col. Blane, for we three hired a Greek cutter, which took us to Beyrout: We only touched at Cyprus, and from thence continuing our voyage, had a most agreeable passage to the fair land of Lebanon.

Now, having arrived at Beyrout, after a year's absence and wanderings, I must recapitulate the various countries I had visited—Egypt, Spain, England, France, Belgium, Prussia, Bavaria, Austria, Hungary, Transylvania, Wallachia, Moldavia, and Turkey; and I may boast of being the greatest Syrian traveller in modern times, as I have to include Arabia, Isak, Greece, and Italy. I love to think that I have friends in each of these countries.

Though I rejoiced in being, through Divine mercy, once more at home, I dreaded the new life of labour and toil in the up-hill work I had planned for myself. I acquainted Mr. Farren with my arrival, and intimated to him my wish to resign the situation of his chief interpreter, explaining to him that my resolution was not formed on worldly motives, for giving up the honorable office I held was

giving up my fortune, and changing a life of ease and pleasure for one of poverty and the cross;—that it was my desire to try how far I could promote the welfare of Syria, by education and every other practicable and proper means; and I expressed the hope, that his love of doing good, and the interest he felt for Syria, would prompt him to accept my resignation. The kind and judicious answer I received from him was characteristic of him. He regretted my determination, but promised his support, and bade me “God speed.”

I should not be doing justice to my feelings, if I were not to express my deepest gratitude to Mr. and Mrs. Farren, and my highest admiration of his public character. Thousands of Syrians have become attached to England and to Englishmen through this able diplomatist. He did justice to the great nation he represented, and benefited the country in which he resided. He established British rights, commerce, and influence; and in the meantime tried, in all possible ways, to enlighten the people among whom he dwelt. In short, this gentleman is entitled to the admiration and thanks of the traveller, the merchant, the sailor, and the missionary. This is the least tribute of praise I can offer to Mr. Consul-General Farren.

When my resignation was publicly known,

all sorts of conjectures were formed respecting it. Some thought I had made my fortune, and would trouble myself no more with any engagement; others, that I had lost all my money; others, that I was employed in some secret service for England. By some, I was thought too learned; by others, to have lost my senses;—some thought I had religious scruples; and others, that I had left a sweetheart in the West. I felt that to answer all these conjectures would require the lives of many Methuselahs; I therefore thought it best to shut my ears against them all, and pursue a course that might serve my country, and thus promote the object I had in view. I resolved, first, to contract, as far as possible, my commercial pursuits; and I next endeavoured, by intercourse with the natives, to ascertain by what means the welfare of the people would be most effectually promoted, and what had hitherto been the chief hindrances to improvement.

To accomplish my object, I adopted the following plan:—For a few days I assumed the European manners and mode of expression, curtailing the long compliments usual in the East; but I soon found that this was considered as an insult, and that it would be expedient for me to resume the oriental style of language. In England, for every

service rendered, whether great or small, the expression constantly used is, "I thank you;" and for every slight accident or serious misfortune, it is common to say, "I am sorry:" but, in the East, I found this simplicity was hateful, and that I must conform to the prevailing customs.

All Asiatics are fond of stories, tales, mathematical puzzles, conversation, drinking coffee, and smoking: their attachment to ancient customs is extreme. They distinguish between the lawful and unlawful meats mentioned in the Old Testament, abhorring the use of unclean animals; and they pay profound respect to old age. I was cautious, therefore, both in my own house and in that of any other person, to conduct myself in all respects as a Syrian. When an aged man entered my house, I rose immediately, and addressed him thus: "*Ahlan wa sahlan felaam!*" "You are welcome, my uncle!" that is, I consider his age ~~has~~ a claim on my regard, as if he were my father's brother; and such a style has a religious origin, being in unison with the Old and New Testament command, "To honour the aged and elders." I offered him the first seat on the divan, and ordered coffee and pipes at once. I told him, he honoured me with his presence; that I was delighted to see him; hoped all his family were well, and that he himself was well and prosperous. If

he happened to be a Persian, I asked if his head was right; and I paid compliments in proportion to younger visitors. Such are the forms observed in Eastern society.

The Divine Author of Christianity adapted his instructions to the country in which he taught. He addressed the people in parables, which awakened their attention, and disposed them to seek further information; He sympathised with the afflicted, sanctioned the cheerfulness of the marriage-feast with His presence, and fed the fainting multitudes. In its degree, and so far as human infirmity permits, this is the example to be followed in the present day. But who can be qualified for this, except a native? How is an European to accommodate himself to all the Syrian customs? and how is he to speak fluently in the Arabic tongue? I have no fear of being contradicted by any linguist, when I assert that it requires a life to learn and conquer the guttural pronunciation of the Arabic letters. De Sacy, the best oriental scholar of modern times in Europe, could not converse for a minute in Arabic, though he understood that language as well as any native Arabian. It is a sad mistake to suppose, because a man can utter a few Arabian words, as "*khubz*" and "*ma*," (bread and water), that he is

able to address an Arabian audience. To preach to any assembly in a broken tongue, is to excite laughter. Some people will say, "How did the Apostles preach everywhere?" I reply, that it was their Maker that spoke in them,—it was the power of the Holy Ghost in all the force of miracles that did it, and not the uneducated fishermen of Galilee. We know this is not the age of miracles, and we can only look to the appointed means. What are these? The reply is obvious:—Such as are used in England and elsewhere. We want Englishmen for England, Scotchmen for Scotland, Irishmen for Ireland, Syrians for Syria, Persians for Persia; in fact, native teachers and preachers everywhere:—in one word, we want native agency. We want men who will endeavour to find out how far they can coincide with their people,—how far they can forbear. We want such as have the enlarged views of St. Paul, and "Become all things to all men;" who could admire the devotion of the Greek, though alloyed by superstition, and make their altar to "the unknown God" a text for preaching a discourse to the learned Athenians. (Acts, xvii. 22—31).

But the greatest obstacle to the success of foreign labours is found in those who despise all they see among Eastern Christians; whose boast it is, that

they belong to churches planted by our Lord himself and His Apostles. On the other hand, benevolent Christian men, able to discourse fluently in the language, and conforming to Eastern usages, may be of great service to the cause of truth.

I cannot say that I have done much ; yet, for the sake of information to others, I will relate the course I pursued. Suspected as I was of Protestant views, I found it expedient to have all the “wisdom of the serpent.” All with whom I had any intercourse were anxious to hear news respecting my travels. They inquired into the most trivial circumstances, as well as the more important, to all of which I gave ready and pertinent answers. Sometimes I put my information into the form of parables and tales. I told them of the climate of England—how it often had, in one day, the four seasons of the year ; and they inquired if people took off their shoes on entering the houses, as they must constantly get wet in such a climate. They asked, if the hotel-keepers had any fixed price, and if the rulers paid at the hotels like other people,—if the banks were private property, and, in case of failure, if the money deposited in them by individuals was in danger. They inquired, also, if the savings-banks were safe,—if the railways moved,

or had wings, or were pulled by the people,—if any one had ventured to go into the Thames Tunnel.

In replying to all these questions, I took care to point out the good effects which might result from learning, and roused their ambition to emulate the glory of their ancestors, who were not only the cultivators, but also the inventors of the alphabet and mathematics. I pointed out Sour or Tyre as the birth-place of Euclid ; and, in regard to religious matters and piety, I shewed them, by Honein, Ben Isaac, &c., and Damasus, how the primitive Christians, from the Apostles downwards, for centuries were our ancestors and countrymen. The names of the Apostles and Fathers delighted them, as Luke of Antioch, Ignatius, Ephraim, Cyrus, Chrysostom, Athanasius, &c. It was astonishing how much weight this kind of policy had with them. In short, nobody likes to be told he is all bad. The surest way is to lead people, not drive them; to shew forth God's mercy in Jesus Christ, and the way to repentance, instead of dwelling on the vengeance of God. Certainly, Eastern Christians will listen to no one who tells them they must all perish with their fathers before them, unless they adopt some new system from the West. Charity and benevolence may gain them, and bring living souls

to Christ, but disputes, strife, and divisions never will.

The excursions I made through the country, and the intercourse I had with the natives, satisfied me that great improvements are in progress. The thirst for education is astonishing: the breaking down of prejudices, and their friendly feelings towards strangers, gave me great hope. I consequently resolved to sacrifice a few years in the cause, and my chief aim was to promote female education.

There are two classes of people who can begin the instruction of females in their apartments, ecclesiastics and medical men. The former, how ignorant soever they may be, are highly respected, —their hands are kissed, they take the highest seats, and are called *abuna*, or “our father;” and the latter are greatly exalted, though they may be no better than quacks. I sought out the most enlightened men in the country, and tried to induce them to teach the females in their respective apartments; and the result was very gratifying. Many who would not listen to any argument in favour of a woman being taught to read, were not prepared to contend the point with a minister of religion. The great barrier that had hitherto excluded that sex from society and mental cultivation was

rapidly giving way, and a few able, courageous men were alone required to hasten its fall.

As to the state of medical science in Syria, I cannot revert to it without pain. From Gaza to Antioch, I did not meet with a single hospital for the relief of sufferers; and this determined me to embrace the first opportunity of qualifying myself for the medical profession. The medical staff in this country is not the brilliant one of the Arabian age: that has passed by. It may now be divided into four classes:—First, those who belong to it by descent, and, together with the honour, inherit from their fathers remnants of Arabic manuscripts, recipes from old sages, and from the works of Avicenna: they make a livelihood, give cooling drinks made from certain herbs, feel the pulse, carry smelling-bottles under their belts, and a stick with a silver top, and look very dignified; but I believe they cure very few. The second class are the masters of families, who give barley-water for fever, broken bones, dislocation, and every complaint. The third class are the barbers, who are dashing practitioners, bleed in every case, put on plasters, never operate, and let the poor patient struggle on under the bleeding system. The fourth class are those who cure by charms and superstitions. For example, if a poor man has the ague,

they order him to be laid near the tomb of some saint belonging to his creed. H. R. H. Prince Wali told me, that a Tartar, who was very fond of eating, stuffed himself till he was seized with a terrible cholic. The doctors who were sent for belonging to this latter class, brought two bags full of holy earth from the tomb of a certain saint, and crammed it into the mouth of the unfortunate victim till he was nearly stifled. In this state the Prince saw him, and inquired what was the matter. "Your Royal Highness," they replied, "he is so stuffed we cannot get the medicine down." One of them proposed to push it down with a ramrod. The Prince drove the holy doctors, with their remedy, away, and gave the poor Tartar a dose of medicine, which relieved him. This incident must shew what a blessing it would be to the country to have hospitals and regular medical practitioners. I hope it may be in my power to commence the establishment of an hospital.

I must here observe how necessary it is to adopt figurative language in our communications with the people of the East. Many of them believe that the *gin* or *genii* have something to do with this world,—that they will serve mankind on certain conditions, which are chiefly the display of extraordinary courage or high attainments. They are

supposed to prove the courage of the person whom they are to serve, by throwing dead bodies on him at night, by fires, darkness, and fearful representations. If he does not quail under these terrors, they will transform themselves into horses, birds, &c.,—anything to deliver him from danger, to carry him anywhere; in short, they will be his servants. It was supposed by an old merchant that I possessed this privilege; my speaking so many languages, he attributed to the spirits speaking within me; and he thought I could not have travelled so far, without their carrying me on their wings. He came one day and asked a favour of me. On my inquiring what it was, he said, “I want you to introduce me to your friends.” “Gladly,” I replied; “which friends?” “*The genii.*” Now, if I had laughed at him, he would have thought me ambitious and unkind, especially as he was not of my creed; so I thought my best plan would be to convince him of his folly. I said, “Why do you want me to introduce you?” He replied, “I want that spirit to set a piece of machinery to work for me, which will make all my damask cloth in an instant.” I told him he did not know how dangerous was the experiment, and what courage and resolution it required; and I said, “Can you go through it all? If you can, we will proceed.”

So we entered the chamber, shut the windows, and made it so dark that he began to tremble with fear. I inquired, what made him think I had this spirit. "Your speaking so many languages," he replied. I ordered my servant to bring in a glass of water, because this talisman is generally believed to be contained in that element, and that at the repetition of certain words these spirits will appear in it. I asked him what it was. He replied, "*Ma*," the Arabic for water. "Now," I said, "hold it in your hand fast." He took it and trembled. I said, "*Υδωρ*," the Greek for water: he repeated it after me. I said "*Nerò*," the modern Greek for water: that he repeated also. I said, "Water," which he repeated; and I told him it was the English for that element; "*Eau*," the French; "*Acqua*," the Italian; "*Sou*" and "*Ap*," the Turkish and Persian. When he could utter them all, I said, "Well, my friend, how many spirits do you feel within you?" He jumped up and cried out, "Oh, none, none!" I said, "According to your doctrine, you ought to have within you as many spirits as would answer to the number of times you have repeated the word 'water' in different languages. Now, you may see the folly of such a notion. I acquired these languages by means of books, tutors, and schools; and

if you would send your son to school, and give him a scientific education, I should not wonder if he were to learn how to boil water, and so turn the steam to account, as they do at Manchester, that you might manufacture your damask cloths in the twinkling of an eye."

I then explained to him the power of steam and machinery. He was delighted at the information, and abashed at his ignorance, and said, "How many foolish things we believe from lack of knowledge. I will put my son to school, that he may learn as you have learnt." Had I sent this man away at first, he would have retained his superstitious prejudices, and have thought me unwilling to share with him my privileges.

I adopted a somewhat similar plan with a lady, a friend of mine, who was much opposed to my views respecting female education, and laughed at all my arguments. One day, I placed myself in a garden opposite her window, and ordered my servant to fetch me the donkey. I began to pet the creature, and shewed him his face in a looking-glass, the lady all the time looking on. I then fed him with sugar-plums, almonds, &c., saying, "What a beautiful donkey you are; oh, how pretty!" After this introduction, I drew a book from my pocket, and began to read, pretending to teach him

to do the same; it may be easily supposed with what success. I looked angry, pricked his ear, beat him a little:—all in vain, the donkey could not read; and I sent him back to the stable, my servant as much astonished at the whole scene as the lady who was looking on from her window, and now thought it high time to tell me I was a madman. She called out, “Oh, Assaad! what will you do next? By-and-bye you will be for teaching monkeys, cats, and rats to read. Are you out of your senses?” I replied, “How do you know donkeys cannot read?” She said, “Every little baby can tell you that as soon as it can speak.” I then said, “I am much obliged by your kindness and sympathy; but I assure you I have not lost my senses, and trying to teach the donkey is only a plan of mine,” and I bowed my head as if retiring; but she stopped me with repeating, “Well, do not make such a foolish experiment again.” I then stepped forward and said, “You tell me that donkeys cannot read: will you kindly inform me what relation to my donkey are you? or to what tribe of monkeys do you belong?—Pray excuse me.” The lady blushed, and immediately retracted her opposition, beseeching me to provide a teacher for herself and her two little daughters; and I had the satisfaction of seeing her afterwards with her dear

children, reading and enjoying their books and pens. In some such manner it is necessary to adapt one's arguments to the minds of the people; and none but a native can do this. It is of the utmost importance that those who are interested in the welfare of Asia and Africa should perceive the value of native agency; and I pray God to bring this home to their hearts.

After travelling through great part of Syria, I was satisfied that the people are awake to the cause of education, and that a great thirst for knowledge exists everywhere; so much so, that in every town and village the natives are struggling to erect schools; and Bibles, New Testaments, tracts, and elementary books are most thankfully received. The clergy universally are eager to possess the Word of God; and I cannot help believing that a brighter day is dawning upon Syria, and that God's promises are about to be accomplished. I was cheered in finding here and there some devout and pious people among the ancient Asiatic Christians; so true is it that God has preserved to himself true witnesses in the midst of ignorance and corruption: and it is a great mistake to suppose that these poor Eastern Christians have all fallen down before Baal. Had we the same direct communication from heaven as in the days of Elijah, we should

see more than "seven thousand" among these Christians "who have not worshipped Baal." See what the spirit of God says to the church of Smyrna, Rev. iii., and also to the church of Thyatira, Rev. ii; and again, to the church of Sardis, Rev. iii. 4: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." To the church of Philadelphia, another of those churches in which I take such deep interest: "Thou hast a little strength, and hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." (Rev. iii. 8, 10).

I would state more, but this will suffice to prove to reasonable minds "that God has not left himself without witnesses" in Asia among the descendants of the primitive Christians; and if they were helped by their Western brethren, education promoted among them, and a spirit of love shewn to them, they might become, by the blessing of God, "a light to lighten the nations."

Through all my travels, I was struck with seeing the Word of God illustrated by the continuance of customs which it describes, and observing the prophecies so precisely fulfilled. The existence of these

Oriental Christians is a stupendous wonder, exposed as they have been for thousands of years to every kind of death arising from political storms, tyranny, persecution, and ignorance.

On the other hand, the great and powerful Tyre, the mother of nations, that heaped up silver and gold as the dust of the streets," "whose merchants were the princes of the earth,"—Sour or Tyre, the wonder of the earth, the navigating, enterprising, colonising, trading city, which resisted Alexander the Great for seven months,—the first flourishing city on the face of the globe, the glory of Phœnicians, the city that Ezekiel describes with glory that surpasses any other!—Yet, while describing all her wonders, wealth and power, Ezekiel tells us, that, on account of pride and sin, it will be destroyed: "it will be like the top of a rock for the spreading of nets." Alas! alas! where is Tyre now?—It is no more! It is a top of a rock for the spreading of nets: with my own eyes I have seen it, with my own hands I have touched the nets. It is in my country: all I say about it is fact, and my only wonder is, that, with such an awful memento of the wrath of God before them, all men upon earth do not humble themselves before the Great Ruler of the universe, and worship Him with their hearts, and obey His holy will.

The same observations may apply to Askalon. Many other cities on the sea-coast in the southern part of Syria, have also gone to decay, yet the neighbouring tribes, with their cattle, resort to Tortona, Cesarea, &c., but none to Askalon. Their idea is, that Askalon is a place condemned by Heaven; and they do not wish to participate in the wickedness of its original inhabitants. The ruins of Askalon are fine, and the situation might afford them great natural advantages; but they will not go near it! Who can have implanted this feeling in the minds of these untaught people, but He who said, "It shall not be inhabited from generation to generation."

Such powerful impressions of the hand of providence having wrought these wonders throughout Syria, led me to resolve on crossing the Desert to visit Bagdad and Babylon; and I was providentially directed to seek the assistance of Jaad, one of the chiefs of the powerful Bedouin tribe Aanazee, who agreed to escort me through the Desert. We each mounted a fine she-camel and set off in company with Haj Ayssa Ata, another traveller, a merchant of Bagdad. For three days and three nights we were on the march. The shaking of the camel, the atmosphere of the Desert, and the want of sleep and refreshment nearly killed me; but it is

wonderful what perseverance can accomplish. I felt well repaid for the exertion, when the stupendous ruins of Palmyra appeared in view; and a few cups of coffee, with two or three pipes, soon refreshed me. From the time of Solomon to Zenobia, and through successive ages, the ancients adorned this city of the Desert with such skill, and beauty and magnificence of architecture, that no modern edifices anywhere can rival. How is it that while our ancestors possessed such powers of mind as to plan and erect the cities of Palmyra, Baalbec, and Jarash, the study of which is requisite to complete the modern artist, that we in the present time are so backward? May the geniuses of former days, to which we are entitled by nature and descent, revive when education shall be spread through the land! Regent-street, London, may in some degree be compared to the market-place of Jarash, but I have never seen anything in Europe equal to the perfect stone theatre of that city. As to the temples of Baalbec and Palmyra, they can only be described by the pen of a Byron or Lamartine.

We proceeded on our journey, and the first tribe we met in the heart of the Desert was that of *Salibiéh*, or followers of the cross. They received us with much kindness, and entertained us with roasted gazelles. They feed chiefly on this

animal. From their general behaviour, history and name, I could not but believe they were descendants of the old Arabian Christians. When shall we see times like the early ages, when self-denying men penetrated into the very heart of the Desert to make it blossom with the doctrine of Christianity? I collected around me my friends of the Desert, and we all sat under a mighty rock, whose shade was the greatest luxury. How forcibly does such a situation illustrate the language of Scripture, where the Redeemer is compared to a rock! It was the only shelter from the excessive heat of the sun, for the tents were like ovens; and if there had been trees, they would not have afforded us the same comfort. This I pointed out to my hearers, while I declared to them the power and love of the Mighty Creator, and the happiness that is the portion of every true believer in Jesus Christ. They listened most attentively, and I left a copy of the Scriptures with the only man who could read,—alas! I found but one. I was deeply affected with their pressing invitation to remain among them. The sheikh offered me a tent, ten camels, and the honor of his daughter's hand. The ladies of the Bedouins are by no means so oppressed as those in other parts of the East. They are called *Zinat* or “ladies:” they can give

protection to all who seek it of them, and the whole tribe is bound to respect him who is sheltered by the most inferior woman among them.

We next visited the tribe of my guide, who was the chief of the Aanazee, from whom we received a hearty welcome. I was excessively tired, and most thankful to seek repose under a tent of hair which was assigned to me, and to drink the milk of the camel, which was brought to me by the ladies. The fine Arabian horses and mares scattered about on the plain, the camels and the tents, formed a pleasing and imposing sight. In the evening, a whole camel, which had been killed to do me honor, was served up for dinner. I was the object of attention, and even the ladies handed me large pieces of camel's flesh. It was rather tough, but most palatable after having fasted for three days.

It is most true that God is gracious to all, and supplies the wants of all. These people of the Desert would inevitably perish if not for the provision made for them in the camel. This creature carries them through the Desert, feeds on the thistles found in the wildest places, travels a week without water, and supplies them with milk to drink, and wool for their clothing. We spent the night with this great independent tribe, and on

the eighth day after leaving Damascus, we reached Bagdad, the seat of *Haroun Al Raschid*.

The journey we made was the quickest ever performed, for I had a great object in view—I wished to ascertain the possibility of this route becoming the highway to India and central Asia, and I can see no reason why it should not. There is no natural impediment to a railway being made from Damascus to Bagdad. Wells might be dug for water, and two thousand regular troops, with four castles on the road, and some artillery, would suffice. An agreement might be made with the Aanzee tribe, and a certain annual sum paid to them would keep them quiet. In short, a line of easy communication might be established, to go from Beyrout to Bassara, on the Persian Gulf, in fifteen days, and if by rails, in half the time, provided it was under the auspices of some great and wealthy European power, and entrusted to the management of enlightened natives well acquainted with that part of the East.

On my arrival at Bagdad, I was kindly received by my friend Aga Katchick, the able secretary to the British residency there. He entertained me in his own house during my stay. It is situated on the river Tigris: he has a bath in it, with all the usual comforts and luxuries; and he well deserves

the blessings he enjoys. His talents and affability secure to him the regard of the Bagdadians. I found that he had done all he could for my advantage in the disposal of the goods I had consigned to him; and his kindness and hospitality I shall never forget. Colonel Taylor ably fills the office of British resident. This gallant officer is one of the best British oriental scholars I ever met with. His influence with the Pasha and the natives is amazing. Everybody respects and loves him, and he really does honor to the great nation he represents. I must offer my best thanks to the Colonel for his attention to me.

The Persian Princes, who live at about an hour's distance from the town, having heard of my arrival, sent one of their attendants, a Khan, to conduct me to them. Their royal highnesses Reeza Koolee Meerza, Najaf Koolee Meerza, and Taymoor Meerza, received me with their usual graciousness. All formality was laid aside, and in a most affable tone they repeated, "*Khosh amedi!*" "Welcome, welcome!" This salutation was most flattering, and *sharbet* and *galeun* were ordered. I was seated next the Prince: his divan was crowded with moolahs and Persian grandees who had come on a pilgrimage to Karbela, the tomb of Hassein. The Prince did me the honor to introduce me to his

distinguished guests in this manner: "Here is our true and faithful friend, the friend of our journeys and sojourn,—the friend actuated only by love,—the friend who attended us by land and by water, in the east and in the west, in sickness and health, in prosperity and adversity;" and he added to these most kind expressions, that I understood "all languages, all literature, all philosophy, all learning, and had visited all countries."

The compliment was wholesale; every Persian mode of commendation was used; and I felt, as I ever did, deeply impressed with the liberality of the Prince towards Christians. With his accustomed caution, he said, "My friend is a good man, a follower of Jesus,"—an observation which I have no doubt he made at once, to prevent any remarks that might have been painful to me. It seemed to mesmerise these holy men. A Christian, to sit by the faithful, and eat with them, in the Holy Land, was really a hard trial for them. But the Persians are very courteous: they took it well, and one of them said, "That as I was so great a favorite, and so highly educated, no doubt I should be led to the true religion." Here followed some conversation on religious subjects; and I stated my reasons for being a Christian.

I was glad to profit by the opportunity, which

such protection afforded me, to speak without fear. I believe I had the best of the argument, and what followed was conclusive: "If Moses and Mohammed both speak of Jesus, I cannot but follow him, unless forbidden to do so by some succeeding dispensation."

The Prince ordered me to make use of his house in Bagdad, and to make myself at home; adding, that "they hoped the time would come when I should visit them in Persia, and then their friend Assaad should see in what estimation he was held." The more I saw of these royal Princes, the more I loved them. What blessings they may be to Persia, with their noble minds, and the experience they have gained by their travels!

I was so pleased with Bagdad, that I made up my mind to stay two or three months; and finding it a good opportunity to improve my knowledge of Persian, I engaged a moolah to read Hafiz and Saad with me. Bagdad is a beautiful place, a perfectly Asiatic city. The remains of edifices of *Haroun Al Raschid* are numerous. The bazaars are supplied with all kinds of merchandize and luxuries. The place is very thriving, the merchants are very rich, and live like princes, in comfort, but in a quiet way. I dined with one of them, who was unknown to the political world, but who was a great man in

his own house. The table was superb, as was also the service of plate; the pearls and jewels were amazing, and his family were surrounded with every comfort. I remembered at this time that *Haroun Al Raschid* had asked *Abu Alnawass*, "Who is enjoying life?" "*Man lahoo beít yaweeh, wamrah tedareeh wanahen la nadree beh.*" "He who has a house to receive him, a wife to take care of him, and we do not know him," replied *Abu Alnawass*.

My visit to Bagdad was also profitable in the way of business. The pilgrims of Persia had with them turquoise and pearls. I made of them some profitable purchases, and it was an excellent opportunity to speak Persian.

When my Persian moollah came to read with me, he thought at first I was unclean. He was careful not to touch me, and he refused all my invitations to take coffee. This determined me to shew him that if any religion could make a man clean it must be that of Christ; so I addressed him thus: "Tell me, Saeed, is there anything about me that looks dirty or unclean; do you see any abscess or cancer about me that makes me disagreeable?" He smiled, and said, "No." "Well, then, why do you keep so aloof?" He replied, "Because all are unclean who are not of the faithful." I said, "How do you know that?" "Because

our doctors say so." Then I said to him, "You are a learned man: will you believe me if I tell you that my doctors say all men are unclean." He replied in the negative. "Would you believe any man, who told you that you had a melon growing on your head?" "Of course not." "How are we to know whether what we are told is false or true?" "By investigation," he replied. "Have you ever read any book on Christianity? Have you ever seen the Anjeel (Gospel)?" "No." "Then, my friend, is it not very absurd to condemn the religion of Christ, of whom the Koran speaks so highly, without having made yourself acquainted with its tenets? Who is the most likely person to know; you who have only read the Koran, or I who have studied both that and the Gospel?" The moollah replied, "It is written in the Gospel, 'He shall come after me, and his name is Ahmed.'" To which I answered, "If he could find for me that chapter in the New Testament, not only would I embrace his religion, but I would declare and preach it to others; I would go among the nations of the West whose languages I speak, and tell them all the true way of heaven." This made him reflect, and I gave him a Bible, which he began to read. I directed his attention to what Moses and the prophets spoke concerning *Issa* or

Jesus, and to the character of the Redeemer and His Apostles, the corruption of the human heart, and the fall of man. I begged him to consider whether he was able to live up to the purity of God's law, and then I shewed him the mercy of God in the great atoning sacrifice. "Certainly," said he, (after reading the New Testament), "this religion being so full of love and benevolence, I am amazed why people should speak ill of it." I proceeded: "You believe in God, the creator of all things. He requires us to serve Him; and how are we to know the way to please Him and to go to heaven?" "By His word, revealed to us through His servants the prophets." "Well, then, the main point is to inquire which is the book of revelation which is to guide mankind in the way of salvation?" He argued, "Religious books are endless, every nation lays claim to its own notions being the truth. Some tell us to sacrifice human flesh, some to worship idols, others to abstain from particular kinds of food. The former we call heathen, the latter Jews, and say that they are the chosen people: Christians say there is no salvation but through Christ, and Mohammedans consider theirs as the only true faith." "Well, then," I rejoined, "who do you consider to possess the revealed word of God?"

He answered, “Alketob Almonzaléh or the *Tawrah*, the Old Testament, the *Zebur* or Psalms, the *Anjeel* or New Testament, and *Al Koran*.” I said, “I have my reasons for believing only the three former. I believe the Gospel because of its power and Author: I cannot believe Moses and the prophets, without also believing in Christ, for they all spoke of Him, and directed us, when the Messiah should appear, to obey Him; adding, that he did not require me to prove that Christ had already come, since he believed that.” He replied, “Yes, all who followed Moses till Christ were saved, and all who believed in Christ till Mohammed were saved.” I said, “Then you acknowledge that many of my forefathers have gone to heaven.” “Yes, all who lived before the time of our Prophet.” I continued, “Then for seven hundred years Christians were saved. I think any reasonable mind will allow that since Moses refers to Jesus, and the Koran declares that Jesus came from heaven, I can have no ground for changing;” and in reply to his observation, that Jesus told us to follow Mohammed when he should come, I told him, that “I would be the first to do so, when he should shew me that in the Gospel.” A close reading followed, and he was surprised that no such thing was to be found: he became full of doubt and

anxiety, but greatly impressed with the goodness of the Saviour, and His holy life. He communicated his doubts to some of his brethren, who told him the Christians had corrupted the Gospel. To that I replied, "If there was truth in such a charge, and God could not protect His law from the corruption of man, then the same thing might be said of any other revealed book, and the object of the Deity would be lost."

This answer was conclusive; but I also wanted to reach his prejudices. The last stumbling-block was the Holy Trinity, and he asked me to explain how there were three persons, and yet but one God. "We know who was the father of Abraham, of Moses, of David, of Mohammed, &c. Can you tell me who was the father of Christ?" I replied, "Christ had no human father; Mary conceived by the Spirit of God." I then asked him, "Who was that person that sent the Spirit from Heaven to Mary; who was the person sent—I mean the Spirit; and who was the person that was born?" He was perplexed, and said, "Really I cannot tell." I observed, "This is what we mean by the three distinct persons in the Godhead. We are mere creatures; we cannot attempt to describe our Great Creator, but must believe in God as He reveals himself in His Word. We believe many things

relating to this world that we cannot demonstrate. Who can explain the nature of the soul, and other deep things connected with eternity, much less the nature of the Deity! Now, the Christians, whom you consider to have been saved during seven hundred years all believed the same doctrine, based upon the Word of God." This quite convinced him, and I had the satisfaction of seeing this good man brought to the knowledge of the Redeemer; I bade him God speed in making the same known to many others in his future life, and trust that God may be glorified in the saving of many souls, through his means. I took advantage of several similar opportunities during my Asiatic travels.

Now, having completed my Persian studies, and having seen my Princes, and having arranged my business to advantage, I felt very happy. I was also rejoiced to see my friend Katchich taking great interest in the cause of education and piety among his clever brethren, the Armenians; and having taken leave of all, I again set out for the Desert with my guide Jaad.

CHAPTER XIII.

BABYLON—RETURN TO ENGLAND—DEVELOPMENT
OF MY PLANS.

BEFORE stating what occurred to me on my return to Damascus, I will inform my readers of the state of poor Babylon. Alas! the “glory of the Chaldees’ excellency,” the seat of the mighty Emperors of Asia, the city that contained one million of inhabitants within its walls! what is it?—A heap of ruins. The words of Isaiah are completely fulfilled. Wild animals, serpents, and owls, are the only living things to be seen! The Arabian pitches not his tent there. The Arabian tribes wander everywhere else, but the ruins of Babylon they hold in horror. They believe that *genii* dwell there: they take not their camels near the spot. Thus closely is the prophecy accomplished, “Babylon, the glory of kingdoms, shall be as when God overthrew Sodom and Gomorrah. It shall not be inhabited from generation to generation; neither shall the Arabian pitch his tent there; neither shall

the shepherds make their fold there." (Isaiah xiii. 19, 20). With such an awful lesson before us, how can there still be an infidel in the world? We ought to humble ourselves in dust and ashes, before that God who gives such awful demonstrations of his hatred of sin, and the punishment which follows it.

Colonel Taylor had introduced to me two Europeans in the oriental garb, whom I took with me, as an act of kindness, through the Desert. After a few days, I found out that they were Jesuit Missionaries, who had penetrated into Mesopotamia, Turkish Arabia, Persia, &c. I was amazed at the enterprise of these men, Padre Ryblo and Padre Carita; but I did not feel comfortable in their society, and I took it for a bad omen that they had joined us; and so it turned out. After a march of five days, while yet in the heart of the Desert, we suddenly found ourselves in the midst of a tribe of Bedouins, not friendly to our guide. They cried out on seeing us, "*Ganemeh!*" (spoil), and hundreds soon surrounded each of our party. All remonstrance was in vain: it was a most frightful scene. They took all we had, and finally held a council about taking our camels. This must have speedily terminated our existence. When I understood what was going on, I ascended the hump of

a camel, and after raising my heart to God in prayer, for that help which alone could save us, I cried with a loud voice, and addressed them in their own peculiar accent. It was astonishing what a turn they took. I remembered now St. Paul's history, "when he spake in the Hebrew tongue;" and these kept the same silence. "Oh noble Bedouins! oh fine beautiful zenats, (ladies)! oh ye inhabitants of Arabia, descendants of noble fathers, of Abraham and Ishmael, you shew your descent! You stand by your word, you plunder as a matter of right, as you suppose. We gladly give you of our goods,—we share with you what we possess; but if you deprive us of our camels, and allow us to perish in the Desert, how will the God of Abraham deal with you? Our blood will be upon your heads; our children and our fathers will pray to God to take vengeance upon our murderers. Would you like to be treated by another tribe as you are threatening to treat us! Should you shew us mercy, will not God cause others to shew mercy to you? We and you shall one day stand before the tribunal of God. Oh, Bedouins! remember the Creator, your Father and ours, and be generous. We will pray for your welfare. Spare us our camels and water, all we require of the generosity of this great tribe! Is it

too much to ask this great nation for a few camels and a little water. Ladies, we implore your intercession." Thus I addressed them, when no human help was nigh: all the nations of the earth, and all the gold in the world could not have rescued us—none but God.

It is a blessing to speak different languages, and very useful to have a knowledge of history, and of the peculiarities of nations and tribes. I found it so now. "By heaven," they cried, "you shall have water and your camels." "Depart in peace" was the cry of the chiefs, and of some of the ladies. When I had thus succeeded, the padre exclaimed, "*Signor Assaad, vi prego il mio mantello.*" ("My cloak, I pray you.") When they heard his voice, one of them said to him, "What language dost thou speak?—verily thou lookest like a devil." I entreated the padre to be silent, and we all set off, and after thirteen days we reached Damascus.

On my arrival there I saw Mr. Farren, but, alas! I found that beloved and respected friend had just received instructions from home to quit his post. I have no hesitation in saying, that the removal of this able diplomatist and great friend of Syria was a bad omen for the country; and I leave it to my readers to consider the fate of poor Syria after this time, 1838.

On my arrival at Beyrout, I found my beloved parents living, but my father-in-law was that same month removed to eternity. My dear parents thought it was high time for me to take my betrothed bride home, and settle; but their hearts were broken when they heard that I was again on my way to England. Truly my heart bled in parting from them, but duty compelled me to submit to the trial; and a heavy trial it was to part from beloved and aged parents, from my betrothed bride, and all my friends, many of whom thought the course I was pursuing nothing short of madness.

When I was about to embark, Satan raised some obstacles, but through Divine mercy I was enabled to proceed. My excellent friend, the Rev. Mr. Thomson, of the American mission, came to my help, and a letter arrived from high quarters at Constantinople, which removed the impediment; so I took my departure in the English steamer for Malta viâ Alexandria.

I am thankful to say, that, during the year 1838, I had been called to speak of the redeeming love of God through our Lord Jesus Christ in many quarters where few others could have penetrated; and I had the gratification of distributing more than two thousand copies of the Holy Scriptures, either entire or in parts, besides tracts. This I feel

to have been a peculiar privilege; for, whether in the Desert or elsewhere, such books could hardly ever have been circulated through any other medium, and I rejoice to think that the Word was not void, and that not a few here and there have been converted to God, and saved through Christ Jesus.

Through Divine protection, we arrived at Malta, and, after performing quarantine during fifteen days, I went to Valetta, to the lodgings which had been engaged for me by my learned friend, the Arabian poet of the age, Mr. Fâces Shediak, of Lebanon, now in the service of the Church Missionary Society, under the able head of the mission, the Rev. Mr. Shillintz. This good man and his party gave me all the assistance in their power, and received me with the kindest hospitality. Mr. Shillintz knew a great deal concerning me from the American missionaries at Beyrout, and others whom I had known when I was with the Persian Princes. I opened my heart to him on the subject of promoting female education in the East, and the absolute importance of native agency; also on the duty of Christians in the West to maintain love and charity towards the ancient oppressed Eastern Christians. Mr. Shillintz could readily sympathise with my love of my country, and saw the propriety of the arguments I brought

forward. He gave me letters to Mr. D. Coates, secretary to the Church Missionary Society; to the Hon. and Rev. B. W. Noel; to the Rev. G. Tomlinson, and to Miss Hope, and others. I landed at Marseilles, and, passing through Paris, arrived in London in April, 1839.

Once more in the great city, I went to a private hotel in Leadenhall-street, kept by a Mr. Jones, where I found a pleasant commercial party; and in one of them, Mr. Day, a merchant of Hull, I found a very kind friend. But in a short time I began to feel that my position was very different from what it was when I had the honor of being in London with the Persian Princes at the splendid hotel of Mivart. There all things were provided for me: here every expense was to be defrayed out of my own purse. All who surrounded me were engaged in commercial pursuits, endeavouring to make money; while I was spending what I had earned in my younger days as a provision for old age. Still I felt that I had entered upon a holy cause; that I owed to God all I possessed; that to spend it in His service was only to lay up treasure in heaven; and that He who had hitherto provided for me, would continue His protection in my present up-hill career. In the meantime, hearing that her Majesty Queen Victoria was soon to be

crowned at Westminster Abbey, and that all the grandees of Europe were to be present, I thought this would prove a favourable opportunity for disposing of the jewels and fine pearls I had procured at Damascus and Bagdad, so as to cover my expenses. We should be miserable without hope. I therefore paid the hotel bills, and finding that a long time must be spent in this country before I could have any chance of bringing my plan to bear, and that an hotel life would be too expensive, I took lodgings in Milman-street, Bedford-row, to be near St. John's Chapel, as Mr. Noel's preaching delighted me much. I delivered my letters to Mr. Coates, Mr. Noel, Mr. Tomlinson, Miss Hope, and others. Mr. Coates at different times inquired very minutely respecting my wishes, but it was long ere he gave me any hopes of success. He, however, kindly introduced me to the Earl of Chichester, Lord Bexley, Lord Ashley, Captain the Hon. Francis Maude, the Rev. R. Burgess, the Rev. C. Smalley, and other gentlemen, who afterwards proved most valuable friends. As for the Rev. Mr. Noel, the first thing he did was, Eastern-like, to give me to eat. He invited me at once to his residence at Walthamstow; and I was delighted with the Christian principles of his household, and the cheerful circle

that surrounded him. Mr. Noel's numerous invitations to me were never expensive; for whenever he invited me to dine, he took me with him, and made me sleep at his house. To other parties, which were numerous, I had to pay for coaches and cabs; and my national costume being peculiar, the drivers fancied I was either a prince or an ambassador, and charged me at least double. To Mr. Noel I am indebted for a great many valuable introductions, such as those to Sir Thomas and Lady Troubridge, the Harrises, Wilsons, Masterman, Rhodes, Cook, Jansons, Lady Hope, Sir H. Verney, Lady Grey, and many others, whose kindness and attention I shall ever remember with gratitude. I abstain from describing the parties at their several houses, for that would require volumes. In one month, the acquaintances I made were so numerous that I had to spend several hours a day answering kind notes of invitation, regretting that, from their number, I could not accept one tenth. I found Sir R. H. Inglis as kind as in 1836. My letter of introduction to Miss Hope did me invaluable service. This lady entered warmly into my views, and had the honour of originating the Society for the Promotion of Female Education in the East. She introduced me to her aged aunt, who resided with her; to

Miss Braithwaite, and her beloved brother, Isaac Braithwaite; and her sister. Through these kind genuine Christians, I became acquainted with many others, in almost every part of the country. Miss Braithwaite at once began the study of Arabic, and I was astonished at her progress and her facility in acquiring the language; but that which interested me the most was her quiet way of doing good. Through her I had the honour of being introduced to many members of the Society of Friends, called Quakers, who, with the greatest simplicity of life, yet enjoy all its true comforts. Among them I must particularly notice William Allen, Mrs. Fry, and the families of Hanbury, Gurney, Forster, Gibson, and Backhouse. These all shewed me great kindness. They are excellent people, and most philanthropic and charitable towards those who differ from them on religious subjects. I will here mention a singular occurrence.

One day, being told of a public meeting, I accompanied some ladies to a large hall in the city, and at first was refused admittance, being told by the two guard-ladies at the door of entrance, that none but ladies could be admitted. My curiosity was excited; so I sent in my card to Mrs. Fry, and an order came for me to pass. I entered, and beheld

thousands of women collected, of all ages, and not a single man. What a sight for an oriental!—the most extraordinary that can be imagined. I was almost afraid, that, like the hero of the story in the Arabian Nights, I should be transformed to a girl. It was overpowering. All the ladies looked at me as if I had come down through the roof. However, I thought it a privilege to be allowed to be present, where nobody else, not even a king, would be admitted; and I heard Mrs. Fry, good Miss Neive, (to whom I was afterwards introduced, and who was very kind to me), and other ladies, address the fair audience. It was on the subject of prisons; but my agitation was so great that I could not perfectly understand the speeches.

During the month of April, I had to receive and pay many visits in the great metropolis, and to attend many evening parties and dinners; but I saw not a shade of a prospect of succeeding in my plans.

About this time I was introduced to the excellent family of the Trimmers. A most simple-minded man was the head of it: he was indeed an "Israelite without guile." This godly man, by his true kindness, literally brought me back to the patriarchal times, and proved to me, that in the West we may find genuine Eastern

hospitality. The Eastern proverb in this case was applicable, "*Alkeloob mushahedéh*," ("The hearts correspond"). It would take a large volume to describe the kindness and hospitality shewn me by the excellent Dowager Viscountess Hawarden and her beloved circle. Also, I am much indebted to Sir Edward and Lady Parry, at whose house I met some of the most learned men in Europe, such as Sir John Herschell, &c. I was most fortunate in being treated with equal kindness by those who differed from each other in religious sentiments. I took care not to advance any opinions of my own, for I could see, that, unless I kept my ground, I should be "tossed about with every wind of doctrine," and defeat my own object; so I contented myself with admiring the good and benevolent of all parties, and kept quiet. I frequented the Church from preference; and this, while it pleased the Churchmen, also satisfied the right-minded Dissenters, because I did not favour any particular sect among them.

At the dinners to which I was invited, I ate very little, for I could not reconcile my mind to eating dishes where I suspected blood or strangled meat: my scruples were very great on this point, so I abstained from poultry, and ate chiefly vegetables, mutton, and sweetmeats. I employed the

time in entertaining the parties with accounts of Syria, and was astonished at the ignorance of most people respecting my country. Some asked me if we wore shoes and stockings,—if we lived in tents,—if we ate rice,—if we had poultry,—if we were all Turks. Many knew not the geographical situation of Syria, and certainly very few had any idea that there were Christians to be found there. I believe many took me to be a converted Mohammedan. I heard many such questions whispered, but no one was able to give a satisfactory answer. This being the case, I occasionally opened my conversation after this manner: “That the East had been the cradle of the human race; that Sham was the founder of our country, which, to this day, is called ‘Sham,’ after that Patriarch; that the first benediction uttered after the deluge was, ‘Blessed be the Lord God of Sham,’ &c.; that it was honoured with being the place where the elements of all the sciences were brought into existence for the use of mankind; that it was the birthplace of the alphabet, of algebra, and of arithmetic; that the mathematics, arts, civil law, and agriculture were taught there; that the University of Beyrout, my native town, anciently ‘Byritus,’ instructed students from both East and West in all branches of learning, particularly

the law ; that, above all, the oracles of God had been delivered in the East ; and, in fine, that its greatest honour was, that there the incarnate God had appeared for the salvation of this guilty world ; that, by natives of Syria, whether of Jewish or Gentile origin, as Peter of Galilee, Paul of Tarsus, and Luke of Antioch, the Gospel was first preached ; and that at Antioch believers were first called Christians." I further stated, that the Lord Jesus himself had there established His Church, which had flourished during the first as well as the succeeding centuries ; that there all the miracles vouchsafed in favour of the infant Church took place ; that from thence the Gospel went forth at the risk of the life of the preacher to the different parts of the world ; and that Western Christians are indebted to those of the East for their religion as well as for their literature. These things will be admitted by every sincere and impartial inquirer, and they are attested by the Holy Scriptures, as well as by ecclesiastical and universal history.

"The present Christians of Syria, who are so oppressed on account of their religion, are the direct descendants of the primitive apostolic Christians, as may be proved from the history of the Saracens, who took Damascus on Friday, the 3rd

of August, A.D. 634, or 13th of the Hegira, (vide Abulpheda, Elmakin, and Oakley's History of the Saracens, Vol. 1, p. 99), and Jerusalem immediately after, under the Caliph Omar, second successor of Mohammed.

“ It is well known, that the Arabian conquerors propagated their religion by means of the sword; still, the providence of God inclined them to spare the then existing Christians, upon condition of their surrendering their privileges, paying tribute, and submitting to the regulations imposed by the conquerors. They were allowed to retain their religion, but not to speak of it openly. They were not permitted to make converts to Christianity, or to prevent any from embracing Islamism. This is proved by the articles drawn up by Omar, the most liberal of the Caliphs, when he took Jerusalem from the Christians, viz.: “ That the Christians should build no new churches either in the city or the adjacent territory, neither should they refuse the Musselmen entrance into their churches by night or by day; that they should not talk openly of their religion, nor persuade any to embrace it, neither should they hinder any of their relatives from becoming Mohammedans, if so inclined; that they should be compelled to wear the same kind of dress wherever they went; that

they should set no crosses on their churches, nor let their books be seen openly," &c. (Vide Oakley on the Saracens, Vol. 1, p. 223). It would probably be in vain to refer my readers to Arabian authors, as they cannot read them; I shall therefore chiefly quote Protestant authorities.

"Thus, as no Christian converts were allowed to be made in Syria since its subjection to the Mohammedans, that is, within the last twelve hundred years, it is obvious that the Syrian Christians of the present day must be descendants of those who existed there prior to the subjection of the country by the Mohammedans. This being our pedigree, and our ancestors in their time having been the benefactors of mankind, we have a strong claim to the sympathy of all Christendom, however deplorable our ignorance may be at present. Our very existence is a sign of providential care, though our sins have brought on us all these miseries."

This is the substance of what I advanced wherever I had the opportunity of being heard: I never omitted to point out, that if there is a wish to benefit Syria, it cannot be effected by causing schisms in the Church now existing there, the Melkite Eastern Church of Antioch, but care must rather be taken to do good within that Church. It would be a great pity, and shew an anti-Christian spirit,

to destroy a church that has existed for the last eighteen hundred years, by setting up different communities in opposition to it: the ignorance which is now deplored should be met by establishing schools, and promoting every means of improvement, when better days will appear, and darkness give place to light.

The fundamental doctrines of the Eastern Church are founded in truth—the erroneous practices have crept in; but to those who are fond of reform, I would say, that if the Church of England was reformed from some of the gross errors of the Church of Rome, and still retained her position and orders, a similar reform might be effected in the Eastern Church, which has not these errors to contend with. We have our bishops, priests, and deacons, but we have no infallible pope. Our Church, so far back as the seventh century, when all Europe was at the mercy of the pope, protested against the innovations and errors of Rome; therefore, if Protestantism means protesting against the Church of Rome and her errors, we must have been the very first Protestants, hundreds of years before Luther or Cranmer. This latter argument was very striking, and day by day I gained many good friends, clerical and others.

Many of my friends were of the opinion that I

was right in advocating the importance of medical knowledge for such as laboured in the East for the cause of truth, and that we must reach the feelings of the people by shewing sympathy in their bodily sufferings, as our blessed Lord sent His disciples "To heal the sick, and to preach the Gospel." When I alluded to this holy example set before the Church, a senseless reply was once made to me, that "the sick were then healed by miracle." The person who said this had placed his son at school. I asked him, "Why is your son at school?" "To learn French, German, Latin, and Greek," he replied. "Oh, do not teach him these languages," I continued; "the Apostles spoke all languages without schools." "Oh," said he, "we cannot have miracles in our day; we must employ the means in order to learn languages." I replied, "Very well: then, also, we have no miracles to cure diseases; for the ague we must give sulphate of quinine."

It is surprising what absurd notions some people entertain. A certain devout man argued with me, that it was unnecessary to open schools; that missionaries should go and preach the Gospel at once, nothing else being wanted. I told him it was very true that the Gospel was "the power and wisdom of God," and I begged him to prove this

from the Word of God, which he did, fetching the Bible and opening the place. I then said to him, "I happen to have learnt English *at school*; if I had not, how should I be able to read or understand this beautiful passage." Would not you, Sir, like to read it to the Syrians? And how could you do this?" "Only by learning the Arabic language." "Well," I replied, "it would take you fifteen years to learn that language. . Would it not be much better to lose no time, but open schools and teach the children at once? 'Train up a child in the way he should go, and when he is old he will not depart from it.'" (Prov. xxii. 6).

Another person said to me, "You are too zealous an advocate for schools; what safe-guard have you that the children after all will turn out well?" I inquired if he had children of his own,—and if he sent them to school,—and what safe-guard he had that they would realise his expectations. "I do send my children to school," he replied, "and trust in God that He will bless the means of instruction I have provided for them." "Well," I rejoined, "the same is my trust." "But," he said, "I am bound to do what is right by my own children." "Very well," I replied; "and I feel bound to do good to all children—to do what the good Samaritan did to the Jew; and I seek the

sympathy of those who would do to others as they wish others to do to them." In short, having the opportunity of meeting a great variety of people, who entertained different and sometimes opposite views, I endeavoured, without sacrificing principle, "To become all things to all men, that I might gain some;" and I am thankful to say that I did gain some friends, whom I value above all the treasures of the earth, and who have materially assisted my educational scheme.

CHAPTER XIV.

THE MAY MEETINGS.

SOME friends who were anxious that I should be present at the religious meetings which take place in London in the month of May, invited me to attend that of the Church Missionary Society, and I accompanied good Mr. Coates to hear the sermon which was preached on the eve of the meeting by the Rev. Mr. Goode. I was seated in a pew close to the door, between Lord Chichester and the Rev. W. Carus, of Cambridge, who became my most particular friend, and who little thought at that time that he should afterwards tell me what then passed in his mind. He said to himself, "Poor Turk, I wonder if he knows what is going on, or what all this is for?" Next day I accompanied my friends to Exeter Hall, and was introduced to the noble president, and several leading gentlemen in the committee-room; and I was invited to the platform of a tremendously large hall, crowded with people, chiefly ladies. I said

within myself, "*Mashallah Yalelajab!*" "Oh how it pleases God! Oh, how wonderful!" It was the first time I had ever witnessed a scene of that description. The crowd on the platform consisted chiefly of clerical friends of this noble society. The clergy are known in this country by their wearing a white cravat, and the bishops by a silk apron. I observed several bishops near the president, who called upon a clergyman to open the meeting with prayer. I was much impressed with the silence that prevailed. After this, the president addressed the meeting, and the secretary read the report, which stated the number of missionary stations belonging to the society, the number of schools and of converts, the prospects of the society abroad, and the financial part, that is, the income and the expenditure of the society, which shewed the astonishing aggregate of many small sums, for its income that year was about one hundred thousand pounds. Several noblemen and gentlemen were then asked to address the audience: of these, the Hon. and Rev. B. Noel and the Rev. H. Stowell were the two whose speeches I admired most; they were cheered, and the hands of the people were clapped together. It brought to my mind the words of the royal Psalmist, "Clap your hands, oh ye people." While I was listening with admiration

and wonder, a slip of paper was put into my hand by the secretary, with a request that I would address this large assembly. The call came upon me like a thunderbolt. It was a thing I could never have dreamt of; but I felt it was the Divine will, that Christ's church should be gathered of all nations, and kindreds, and tongues; that there is no distinction of Jew or Greek; and from the east and west are called those who shall inherit that glorious kingdom. I felt I was honored in being the representative of the Christians of Antioch, for on this platform were men from different parts of Europe, from America, from India, and even one from China. In short, I was called upon; and though it was a sudden call, I took courage, and when I stood up, I was greeted with the most encouraging acclamations. I spoke to this effect: That Great Britain was much indebted to Christianity; that, before it had received that holy religion, the people led a savage life, slept on straw, and dyed their skins; that to Christianity they owed their happiness, their wealth, and their glorious constitution; that this faith was not brought to them by an angel, but by those eastern holy men, who loved them; that, at Antioch, believers were first called Christians, and the church of Antioch was the first missionary church;

that God employs different people and churches to carry on His holy work in different ages; that Antioch, Constantinople, and Rome, each took the field in their respective times, and now it is the turn of Great Britain, which should now avail itself of the honor, and think of Syria. I concluded with expressing my obligations to the American missionaries, and pointed out the advantage of missions; and I added a short account of my history and travels. My speech was most favorably received, and was even thought worth publishing in the newspapers, which carried it all over the country, and thus produced effects favorable to my purpose, as will be seen hereafter. The meeting lasted above four hours; but it was too interesting to admit of any one being fatigued.

On the following day was the meeting for the British and Foreign Bible Society, and I was again asked into the committee-room, and had the honor of being introduced to the president, Lord Bexley, in whose countenance shines the beauty of benevolence. I was invited to the platform, which, as on the preceding day, was full; only here different sects of Christians were assembled, each to maintain his own peculiar views, but all to support the cause of the Holy Book. Most

of the gentlemen whom I had heard at the previous meeting spoke again at this. The noble president made a most christian speech. The report was read of the hundreds of thousands of Bibles circulated, the benefits arising therefrom, and the amount of the Society's funds, which equalled that of the Missionary Society. At this meeting, also, I was requested to speak, and of course I could not refuse. I felt bound to testify my love for that book which is the foundation of all sound doctrine, and to which alone appeal can be made in all religious disputes: that book, which our pious forefathers had labored so diligently to translate into different tongues, and to put together, and authenticate as canonical, as I shall prove in my account of the Eastern or Greek Church. I felt bound to shew how false was the report of some, who said that "the Eastern Christians were opposed to the circulation of the Scriptures,—a falsehood that shocked me when I heard it, and made me wonder how any person could give credit to it. I stated that it was by that holy book I was enlightened, and enabled to convince others of the truth of Christianity; and begged them to bear in mind, that those who had been instruments of the Holy Ghost to write this book, were my countrymen; and, consequently, being so indebted

to them, it was but just that they should take an interest in poor Syria. The audience paid me the compliment of marked attention, and the speech was published in the newspapers. Many of the ladies and gentlemen shook my hand,—a salutation common in the western world, and gave me their cards of address both in town and country, and invited me to visit them.

In the same manner I was treated at the meeting for the Religious Tract Society, the Society for the Home Missions, and, lastly, that for the Temperance Society, where I met many of my excellent Quaker friends. At this meeting my speech was singular, and created so much interest, that my friend Mr. John Hull of Uxbridge had it published in the form of a tract, and got it widely circulated. This gentleman did me the honor of introducing me to his worthy kindred at Uxbridge, the Hulls, and Rutters, and others, who afterwards shewed me the kindest hospitality. The speech was to this effect:—An eastern traveller, on arriving in London, will be struck with the appearance of large illuminated houses, which he will suppose to be places of worship, or for the study of literature; but on seeing the word “Gin” in the windows he will be alarmed, and think himself in the habitation of devils, “Gin,” in Arabic, being the

same as "genii" or "devils." I pointed out how justly Mohammedans accused Christians of the degrading sin of intoxication, which makes its votaries capable of every crime. I referred to the Holy Scriptures as condemning it, and lastly shewed that it was under the influence of horrid drink that Alexander the Great with his own hand murdered one of his most faithful generals; an act which he would have held in horror, had he been in possession of his senses.

I attended many other meetings, but my space and time will not admit of my enlarging on the merits of each. Indeed, all my accounts must of necessity be brief. The papers being read in the country, and my presence becoming known, I received several pressing invitations; the first from Exton and Tinwell in Rutlandshire, where I was most kindly entertained by two gentlemen, who were subsequently among my warmest friends,—the Hon. and Rev. Leland Noel, and the Rev. C. Arnold. I spoke at their missionary meetings at Stamford and in the neighbourhood, and great interest was excited. Mr. Noel introduced me to Mr. George and Lady Louisa Finch, and to an excellent clergyman, the Rev. Mr. Jones, and his family; as well as to his brother, Lord Barham, and his lady. Mr. Arnold introduced me to all the clergy about Stamford, and also to the Marchio-

ness of Exeter, at whose mansion I really thought I was in the palace of the great Caliphs of Persia. The noble residences which I visited at this time shewed me the wealth of the ancient families of this great country. The law of primogeniture, which entitles the eldest son to inherit the landed property, causes the accumulation of capital from one generation to another, and with it the support of these noble edifices.

The merchants of England are princes in their way, though not by inheritance: their enormous fortunes being not unfrequently made by uniting their capital, and forming companies. Small sums put together, with the protection afforded them by the law and government, produce success in various ways. What are the religious societies I have described, but companies formed of individuals? What are all the railroads in the country, but companies? What is the East India Government, but a company? These companies, however, could not exist without the protection of the government: this they have. May God enlighten the rulers of those countries in which companies are crushed that their wealth may be seized! and take example by this country, where they are fostered, and the government is in consequence enriched by them.

CHAPTER XV.

MY VIEWS OF NATIVE AGENCY—CORRESPONDENCE
—FORMATION OF COMMITTEE—LOSSES IN LON-
DON—VISIT TO THE NORTH.

AT Exton and Tinwell, I had an opportunity of explaining to my clerical friends and others, my views respecting native agency in the East. I suggested, that a plan might be formed to build up the Eastern Church, by instructing its young clergy, by establishing schools, and promoting female education; and that, by these means, under the blessing of God, Syria might become a light to lighten the nations; its geographical position being so central, that, from it, communication would be easy to any part of Asia or Africa.

The natives of Syria being accustomed to the heat of their own climate, can travel without inconvenience through the deserts, and to all parts of the East; and, as they speak the Arabic language, which is common to above 160 millions of people, they can converse with most Asiatic and

African nations. All the followers of Mohammed speak Arabic, and revere it as the language of heaven; while it is so difficult and copious, that it would take a foreigner at least ten years to learn it, and even then he would not be able to address his hearers in the peculiar idioms and parables used in the East. Again, an European would require double the amount to support him, compared with what would be requisite for a native, even if he survived the heat of the climate.

My friends took great interest in my discourse, and seemed well disposed to take up the cause. From the nature of their inquiries, I was persuaded of their sincerity. They asked whether the clergy of Syria would be favorable to education? to which I replied, that they would, if it were shewn them in a spirit of love, and if they were assured that the object was to build them up, and not to ruin them. I shewed them also how the Holy Scriptures might be circulated; that we have no canons to prevent their circulation, no pope to threaten exclusion from the universal church; that our clergy, being married men, will naturally favor schools for the sake of their own children; and I explained the advantages that would accrue to British interests, if this country shewed a friendly disposition towards Syria, and with how little money, comparatively speaking,

the plan might be carried out. Then the question arose, how it could be accomplished, or, rather, how any commencement could be made? To which I replied, "By educating a few young Syrians in this country, giving them good solid instruction in useful learning, medicine included, qualifying them for schoolmasters, doctors, chemists, &c., and some especially for the ministry of their own church." I added, that, as medical and professional men, they might be actively useful, excite no suspicion, be more respected, and gain their own livelihood; and that, while this would not be objectionable to Mohammedans and others, each, in his respective sphere, would be able to promote the circulation of the Holy Scriptures, to advocate female education, improve existing schools, and translate books from English into Arabic. That Syrian youths sent to this country would benefit by the mere circumstance of the visit; and by mixing in Christian society they would see what influence good women possess, and thence draw conclusions of the good to be effected by female education; whereas, in the East, it is a prevailing notion, that to teach women to read is to give them a sword and make them unruly. I admitted the difficulty of the work, and the disappointments that might be expected; but added, that time must be allowed, and with patient per-

severance, and humble reliance on Divine assistance, we might in due time succeed, as every good work must have difficulties in the commencement. All great things have had a beginning, and "God will not despise the day of small things." Somebody must begin; let us have this honour, said I. And I proceeded to give them a short account of my own history. Mr. L. Noel promised to take a Syrian youth to educate and maintain. Mr. Arnold gave me great encouragement, and introduced me to his pupils, Mr. Turner, Mr. Buxton, and Mr. William Brodie, all sons of leading men in London; the last-mentioned young gentleman introduced me to his excellent mother, Lady B., who invited me to several parties, where I had the honor of meeting some of the most distinguished characters in the religious and scientific world; the Bishop of Winchester, and the Rev. William Niven, whose kindness and zeal I can never forget—May the Lord reward him! In these parties I freely explained my views, as I had done elsewhere, and I was listened to with eager attention.

All this time I was living at my own expense, which is a serious thing in London. Indeed, there, without a full purse, a man is miserable; and I began to be anxious for something definite to be

set on foot. It was my wish to spend some time at Cambridge to improve in English, and to study medicine, as the means of being more useful in my own country. In the meantime, the cautious Mr. Coates, of the Church Missionary Society, was seeking information respecting me, and had the satisfaction of finding that from every quarter the intelligence was favorable: from those Englishmen who had known me at home; from my former friends acquired in this country, while I was in attendance on the Persian Princes; and from Mr. Consul-General Farren, in whose official service I had been upwards of seven years, while he was His Majesty's representative in Syria, and who, therefore, was well qualified to speak of me. I regarded it as an especial providence in my favor, that this kind friend happened to be in England at this juncture. He had several interviews with Mr. Coates, and wrote to him and to me the two following letters:—

[*Copy.*]

MR. FARREN'S LETTER TO ASSAAD.

1, *Frederick's Place, Old Jewry,*
July 7, 1838.

DEAR ASSAAD,—I have received your letter (which arrived at my solicitor's while I was out of town), in which you request, that, as you are in a stranger land, and I am about to leave England for the Continent, I will convey to you, for your own satisfaction in regard to many friends in

England, who are solicitous about your welfare, my opinion of how far your character is deserving of their confidence.

During my residence in Syria as H. M.'s Consul-General for that country, you were in my official service at Damascus as principal interpreter, and discharged the duties of that office with fidelity, zeal, and intelligence, to my directions, to our national character, your own respectability, and the interest of the British subjects in those parts. I have every reason to think that you were held in much personal consideration by the Damascenes of all ranks, on account of the integrity and spirit with which you discharged your public duties, and the urbanity of your manners in private relations. I have reposed in you the most confidential trusts and large pecuniary disbursements, which you have discharged with fidelity. On your return from England, it was at your own request that I accepted the resignation of your office, as you were anxious to devote yourself to the improvement of the institutions of your native Church, and the enlightenment of its members.

I have every reason to believe that you are sincere and zealous in that object, and I think you might become a very useful and important means for effecting it. It is a great and good design, and the present state of Syria is peculiarly favourable to it. You have had advantages in your birth, connexions, attainments of languages, and general intelligence; and I repeat my opinion, that you are zealous in their application to that object.

I trust most sincerely that you may become an instrument of the Divine Providence for the spiritual welfare of your country, while I remind you, with every confidence in your own convictions, that it has been through integrity of purpose, and zeal of spirit in your worldly relations, you have acquired the confidence of those with whom they have been connected, and it must be by the same devotion to *His* service, and an humble dependance on Him that

you may hope to prosper in the much higher and the very responsible career now opening to you.

I am, dear Assaad,

With the best wishes for your welfare,

Your Friend,

(Signed) J. W. FARREN.

MR. FARREN'S LETTER TO MR. COATES.

1, *Frederick's Place*,
July 7, 1838.

SIR.—I beg to acknowledge your letter of the 3rd. It would give me great pleasure to call upon you, or to meet any of the gentlemen you refer to, as I could much more satisfactorily to them, perhaps, explain verbally, than by letter, my opinion of Assaad, and my impressions of the state of Syria, for the Christian and Philanthropic objects of the proposed relation with him. I may now, however, state, and with perfect sincerity, though concisely, that I have the most favourable opinion of Assaad's character, and am qualified by his long, intimate, and zealous relations to me personally and officially, in the public station I held in Syria, to place every confidence in that opinion; and I think that he has very many peculiar and eminent qualifications of mind, disposition, and circumstances, for enlightening and reforming the Christian Churches in that country.

I am, Sir, your obedient servant,

To D. Coates, Esq.

(Signed) J. W. FARREN.

Mr. Coates, finding so many ready to back him in any plan in my favor, called a special meeting at the Missionary Society House in Salisbury Square, at which Lord Bexley presided: Lord Chichester, the Hon. Captain F. Maude,

the Hon. and Rev. B. W. Noel, the Rev. R. Burgess, the Rev. W. Niven, the Hon. Captain Waldegrave, the Rev. C. Smalley, the Secretaries of the Church Missionary Society, Mr. Strachan, and several others, were present. I was called, and my wishes were ascertained. The party debated; and, strange to say, one, whose name I omit, objected that I had brought over with me valuable jewels to sell, and that it would be more honorable to live and to carry out my plans on my own means, than to solicit the aid of others. It was strange that an Englishman should look with contempt on commercial enterprise, and that he should think it easy for a foreigner to live in this expensive country; and supposing me to have been bad, as St. Paul was before his conversion, he did not take into the account how much my mind might have become enlightened during my residence here, and that I was only soliciting to be employed in the Lord's service. However, the other noblemen and gentlemen, having well considered the subject, resolved themselves into a committee, which was afterwards joined by others of my friends, as Mr. Braithwaite, Sir Edward Parry, Mr. Woods, the Rev. S. Robins, the Rev. W. Carus, Rev. R. Baker, Mr. Farren, Rev. H. Farish, Mr. C. Brodrick, Mr. D.

Coates, J. Farish, Esq., Professor Scholfield, Dr. MacBride, Rev. John Hill, Rev. T. Grimshawe, &c. The truly noble Lord Bexley subscribed £20 a year, engaging to continue the same for three years. My kind friend, the Rev. W. Niven, was appointed honorary secretary; and the Hon. Captain F. Maude, treasurer. I thanked God for the result of the meeting, and waited calmly to see what other friends to Syria would come forward, intending shortly to commence reading at Cambridge.

My mind being now at ease, I went for change of air to Brighton, where I was most kindly received by two exemplary sisters, the Misses Dornford, who gave me their guest-chamber. Possessing considerable influence, they invited many of the clergy and visitors to meet me, for I had gone to Brighton at the time when it was full of the higher classes of society. Their drawing-room was crammed; and the company, which consisted of all that was most lovely and fashionable, eagerly listened to the account I gave them of our country, manners, and customs. I brought my plan before them, and all expressed great satisfaction and readiness to forward the cause. A subscription of £50 was raised at once, and a public meeting at the town-hall was contemplat-

ed. One of the party, after hearing my account, wrote to Sir Gore Ouseley to inquire about me, and received a very satisfactory answer, for which I must thus publicly offer my best thanks to the noble baronet. Another collection was made at a public meeting, when the chairman volunteered to provide for the education of four Syrian youths, whom I might select and send for to this country. (We shall see if this promise was ever performed). All this appeared very encouraging, and made me desirous of sending a sum of money to my committee in London, as an earnest of what was being done. This I afterwards did; the public meeting at Brighton taught me how to assemble such at other places, and the collection was forwarded to the Treasurer in London.

I took leave of my Brighton friends and my kind hostesses, who reminded me of the deaconesses of the primitive church; the kindness of Sir A. Maude and his lady, Sir T. and Lady Blomefield, General Marshall, Mr. and Mrs. West, and their Christian character, I can never forget; and, certainly, Brighton is blessed in her clergy and ministers. On returning to London, I inquired of Mr. Braithwaite if my valuable pearls and precious stones were sold. He had left them in the hands of a jeweller in the city, but the price he

offered for them not suiting me, Mr. Braithwaite got them back, and they were kept for me by my friend Mr. Trimmer, while I tried to find out how to dispose of them among the great people who would be present at the coronation of Her Majesty. I was enabled, through the kind intervention of Lady S. I——, to sell a pair of emerald ear-rings for forty-five guineas; and I calculated, that if I could sell the remainder, I should clear about £1000. I determined, therefore, to take the pearl necklaces to Lady H—— at her house in Gloucester-terrace, to shew them, and, if possible, dispose of them through some of her Ladyship's connexions.

One morning, I fetched the bag from Mr. Trimmer's, and set out on foot for Gloucester-terrace, but before leaving the house, the thought occurred to me that I had better not take all; so I left three pearl necklaces. In the New Road, I lost my way, when a person, who, from his appearance, I took to be a gentleman, came up and offered to direct me. I thanked him, and took his arm. After walking with me a few minutes, he went away suddenly, as if some one had called him. I walked on, but I felt my dress lighter, and putting my hand to the pocket of my long robe, I discovered that my jewels were gone. Let my readers con-

ceive my distress. For a few minutes I was bereaved of my senses; the tears flowed down my cheeks; but the wretch was gone with my jewels. I, however, pursued my way to Gloucester Terrace, where dear Lady H—— and her party were truly grieved at the sad news of my affliction. Captain Maude most kindly accompanied me to the police-station, where, though every effort was promised, little hope was given of recovering the property, as the pearls and precious stones could be easily disposed of, and set in articles beyond the power of detection. I left the police-station in a most depressed frame of mind; but religion is a support under every trial, and God knows what is best for us. Perhaps this affliction was sent in the midst of my prosperity to teach me that God could make me poor or rich at His pleasure; that all belongs to Him; and that to trust in Him is the only true gain. After a little reflection, I felt there was no use in allowing this loss to overwhelm my mind, and that perhaps it might eventually be overruled for good. Captain Maude did all he could for me through the police and advertisements, and I endeavoured to resign myself to the will of God; but I felt there was double need for exertion. Most fortunately, I still had the three necklaces and other stones

which I had left behind. Sir C. S—— had the pearls sold for me for about £100, and the remaining jewels for £150 more; so that I could consider I had gained £250, as I was on the point of taking them all with me in that unfortunate walk.

When I had in some degree recovered my spirits, I accepted an invitation to visit some of Mr. Braithwaite's family at Kendal; and in their hospitable dwelling, I found comfort without display, attention without restraint, and doing good without talk. Their connexions, the Crewdsons, Wilsons, and Bensons, are all equally worthy. Mrs. J. Braithwaite, leaving her family in England, and accompanied by her husband, had twice crossed the Atlantic to preach the truth in America. This is the custom among the Society of Friends, male and female; the latter are more active in preaching, from the example of Mrs. Fry, Mrs. Backhouse, and other ladies. Perhaps I might like some alterations in the system of this good body of Christians; yet I believe, with the Apostles, that "Of every nation, he who feareth God, and worketh righteousness, is accepted by Him." This is my opinion with regard to all who love the Lord Jesus, of all nations, kindreds, tongues, and people, whatever may be their peculiarity or deficiency. At the same time, I am myself a thorough Syrian Christian,

and feel bound to adhere to that Church, which I consider nearest the truth; and God will direct others. I must, however, say, that nothing in this country distressed my feelings so much as the endless divisions among Christians. The Gospel is love, and whatever is not in that spirit is sinful. May God heal these divisions!

In Kendal, I met with a very excellent clergyman, the Rev. Mr. Richardson, who afforded me all the assistance in his power. My friends here introduced me to many families in the neighbourhood; that of Mr. Wakefield, the Rev. Carus Wilson at Casterton, the Scotts at Penrith, an excellent gentleman, Mr. Stanger, at Chemrick, and the Heads at Carlisle, and also to the great poet Wordsworth, whom I much admired. Several meetings were held at these places, and the money raised was forwarded to our committee. This lovely county of Westmoreland, and especially the neighbourhood of Kendal, reminded me of my beloved fatherland. The people in the north are very hospitable, patriarchal in their habits, and consequently more agreeable to eastern feelings than those who live in great cities, where life is more artificial. The air is colder than in the south, but the scenery about the lakes is lovely. The Rev. Carus Wilson, an eminent clergyman,

sent me an invitation; and a very amiable old gentleman, Mr. George Braithwaite, drove me to Casterton in his gig. I was delighted with the conversation of this pious simple-minded friend, and with the drive, during which I had an opportunity of detailing my plans, in which he expressed deep sympathy.

Mr. Carus Wilson and his lady received us very hospitably. He had a kind of fair for the benefit of his schools, and hundreds of visitors attended. I recognised several old acquaintances, and formed many new ones. At the meeting I was requested to speak, and did so. I was aware that at different places I was asked to speak for different objects: but I always concluded, as here, with introducing the Syrian cause, and thus hit two birds at one time.

Mr. C. Wilson has two schools, one of them for the daughters of clergymen, the other for training servants; both of them are admirably conducted. I was charmed with the former institution, for I perceive that the poor clergy of this country are the worst remunerated people in the kingdom, considering their station, and the calls made upon them. They spend a fortune in obtaining an university education, and when it is acquired they often get only £70 per annum, sometimes not more than £40. A

common porter at an hotel has £50 per annum, and a cook in a nobleman's family often has £300 per annum. This is one of the anomalies in this enlightened country.

An institution like this at Casterton must be a great blessing to the daughters of the poorer clergy: they quit it to become governesses, school-mistresses, or wives of missionaries. I addressed the young ladies on the subject of Syria: they were delighted with my "inkhorn" (Ezek. ix. 3); and when Mrs. Carus Wilson asked if any of them would like to become missionaries in the East, a great number of fair hands were lifted up.

As to the other school, its design is to train up the lower orders for servants, and make them useful members of society; a most important object, for the lower orders in England are so very poor, that they can only obtain instruction through the benevolence of the wealthy. Mr. Carus Wilson, to forward my views, gave me letters of introduction to Sheffield, Halifax, Huddersfield, Manchester, and Liverpool, written on a prospectus of his school, to answer a two-fold purpose, his and mine; and several of his friends pressed me to visit them in case I went into their neighbourhood, promising me meetings if I did. As I have already said, though the English are cautious at first, yet they

are most kind and cordial to those with whom they become intimate through a good introduction; even impostors with agreeable manners have been known to make their way, alas! too well.

I went from Kendal to Liverpool with letters of introduction to the Rev. Hugh M'Neil, the Rev. Mr. Stewart, Mr. Benson, Mr. Samuel Woods, &c. This last gentleman received me into his house in the kindest manner, and he and his dear wife and sisters proved most faithful friends to me. This great place, Liverpool, ranks next to London as a commercial town; nothing is thought of but business, the funds, and public securities. The merchants are seen continually hurrying and running from their counting-houses to the Exchange through the streets, as if pursued by an enemy. They look at nobody, see nothing, and think only of cotton. Cotton is the favorite word: it is good or bad, much doing or little doing; fortune is the only pursuit:—but happily my host and other friends I had the honor of knowing, had time for business and time for other matters of higher importance. I certainly did enjoy my visit to Liverpool, and remember it with all affections.

CHAPTER XVI.

EASTERN LIFE CONTRASTED WITH ENGLISH HABITS
—LIVERPOOL—MANCHESTER.

I WILL here compare the life of a native of Damascus or Beyrout with that of a Londoner or an inhabitant of Liverpool. The former rises very early in the morning, by five o'clock. If he is a Mohammedan, he goes at once to his prayers; if a Christian, to his church. The Mohammedan must pray seven times a day; a Christian three times—morning, evening, and at bedtime; the proverb being "*Altakwa taken ala alrezek*," i. e. "Piety helps the livelihood." They drink their coffee, go to their business, go home at noon to their meal; they sit together, eat their *kebabs* and *rice*, grapes and figs, drink their *sharbet*, iced water, and coffee, take their siesta during the heat of the day, go again to their business, and return home by sunset. On his way home the father of the family brings the mutton, the grapes, the figs, &c., in his basket or handkerchief, and takes his supper,

his chief meal, sitting cross-legged, with his wife and children round the table; after which he says, "*Alhamed lillah!*" "Praise be to God!" He takes his coffee, lights his pipe, and is satisfied if what he has earned that day suffice for that day's expense; if not, he takes care that next day less expense shall be incurred. He takes his children to walk at any leisure time, and on festivals. If he is religious, he is very devout; and though his religion is not free from superstition, it is free from infidelity. If he makes money, the first thing he does is to furnish his house with carpets, china, &c. He dresses his wife in Cashmere shawls, jewels, and gold pieces: he makes her his savings-bank, and from her receives his property again, if he is in want of it, but only in case of absolute necessity. He marries his son at an early age, keeps him and his wife in his own house as long as he can, and does not part from them till the other sons are of an age to marry. The richest of the sons generally settles as near as possible to his parents' home; and thus the patriarch may be often seen with his children and grandchildren round him.

By this simple mode of life, though they may not make large fortunes, their contentment enables them to enjoy the beauties of nature and the boun-

ties of Providence, to sit by the water-side, to smell the Damascus rose and jasmine, to admire the grandeur of Lebanon, and to visit the sacred places, in pilgrimage to Jerusalem or Mecca, according to his creed. It is this leisure that gives the Asiatic *time to think*, and has in past ages caused him to be the honored instrument of good to mankind, in cultivating the knowledge of letters, of geometry, arithmetic, algebra, physic, &c. It was the same contentment of mind that made the primitive Christians so very devout, because they had *time for meditation*; and so very zealous in spreading the knowledge of the Gospel, because they were less engrossed with the cares of the world; and if, by the grace of God, any of the Eastern nations become truly converted to Christianity, similar results may be expected.

Not such is the life of a merchant of London or Liverpool. He gets up in the morning, the refinement of society requires him to shave, and the climate requires him to have fire and warm water; so, considerable time is spent in dressing. He goes to his breakfast, and has only a glimpse of his children, for they take their meal in the nursery. He hurries to his counting-house: there his mind is kept in a state of perpetual excitement, and particularly if he is engaged in any extraordinary

speculations. His whole day is thus occupied in business, and if he does not dine at some eating-house, he returns home late, perhaps at six o'clock. He must dress before he takes his dinner, his mind all the time occupied with the day's transactions; his children are gone to bed. If Englishmen were not providentially favored with very superior wives, I know not what would become of their children. The Gospel is preached in their churches and chapels, and they enjoy the benefit of the wide circulation of the Holy Scriptures; otherwise I should draw most melancholy conclusions as to their spiritual state.

These observations are applicable to the generality of merchants; but in every place I have visited, I have been favoured with the acquaintance of many pious men among their number. I have always made it my object to seek the acquaintance of the clergy, for it is due to them, that they should have an opportunity of taking the lead in every good work; and the clergy generally, at least those I have known, do honour to this great kingdom.

I went with my kind host to call upon the clerical gentlemen here, the Rev. H. M'Neil, a most powerful, influential man; the Rev. Mr. Stewart, a popular preacher; the Rev. Mr. Orde,

and others. A meeting was advertised, and the amphitheatre of Liverpool was crowded. I gave an account of Syria in a lecture; Mr. M'Neil spoke also; and the collection made was forwarded to the committee in London. My autograph was eagerly sought for. The ladies brought their elegant albums, and requested me to write in them. I did so, writing Arabic phrases, with the English translation; and I selected chiefly Scripture texts, such as "No evil befall thee!" "The Lord preserve thee from all evil!" "The Lord be thy helper!" "God is love!" "The Lord hear thee!"

Liverpool is a very prosperous commercial town, with a population of about 200,000 people, and sends ships to all parts of the globe. The corporation of this city is the richest in the kingdom, after London. I received a great deal of kind attention in Liverpool, for which I desire now to offer my thanks, especially to my friend Mr. Woods, and his lady. At the meeting in Liverpool, a gentleman named Congreve, who was on the platform, became so interested in the cause I was advocating, that he invited me to visit him at his residence near Sheffield, and exerted himself most strenuously in its behalf.

At Manchester, I had the pleasure of making the acquaintance of the Rev. Mr. Stowell, and also

that of another very excellent and talented clergyman, the Rev. Mr. M'Grath, to whom I had an introduction from a very dear friend, Dr. Rumsey, of Amersham. I had also letters to Mr. Isaac Crewdson, an excellent Christian, then of the Society of Friends, but who has lately left them. Here I became acquainted with Mr. Robert Gardener, Mr. Thomas Crewdson, Mr. Townsend, Mr. Boulton, Mr. Roberts, Mr. Wood, and Mr. J. Westhead: the two latter gentlemen belonged to the community of Wesleyans,—a very zealous body of Christians, for whom I have a very great regard. At this most wonderful manufacturing place, there are not a few in the midst of the bustle, who are truly “seeking the pearl of great price.” Mr. John Westhead and Mr. Townsend each entertained me for a few days at their houses, and, with their excellent ladies, manifested true kindness towards me. A meeting was called, at which I spoke, and the proceeds of the collection were forwarded to the committee as usual. The great manufacturers grind gold in their mills, and produce gold, though it is known by the name of shirting and calico; and they live like princes in their villas.

During a second visit to this great town, I caught a severe cold. I was to address a body of poor people near Manchester, at the request of Mrs.

Bailey, a most excellent lady, who resides there with her family. I arrived in a very low state, but seeing the people assembled, I could not help making an attempt to speak for their gratification; but my cold grew worse, and I was dangerously ill when I returned to the lady's mansion. I was most attentively nursed by Mrs. Bailey and her daughters; an able medical man was called in, and, by the mercy of God, I was restored to health, and I pray Him to reward these disinterested Christian friends.

From hence I went to Sheffield, to the house of Mr. Congreve, who had invited me when we met at Liverpool; and he was as good as his word. He introduced me to the clergy to whom I had letters. Mr. Blackburn, of Attercliffe, took me to the beautiful seat of the Earl Fitzwilliam, where we were received with true hospitality, in grand style. Mr. Sutton, the vicar, is like a patriarch: he arranged a meeting for me, and a collection was made.

At Huddersfield, the vicar, Mr. Franks, received me kindly in his house; and some ladies, named Houghton and Whitaker, took an interest in the cause.

At Leeds, there was a great diversity of opinion. Dr. Hook, the vicar, was opposed by many; and I had letters to members of each party. A man

of God, of the name of Reade, author of some good books, received me into his house, where I enjoyed a few of the happiest days of my life. The Rev. Mr. Brandram, of the Bible Society, was also a guest there at that time. I opened my heart to Mr. Reade, telling him I was determined to know nothing about parties, but to try and make my way among them all. He replied, in a spirit of love, "You are quite right in that, and very wise in trying to secure the influence of Dr. Hook." Miss Reade, his exemplary daughter, had already mentioned me to the Rev. Doctor, by whom I was invited to breakfast. He heard my details, and I found myself quite at home with him, for he has a great regard for the Eastern Church, and understands the subject well. He promised to take the chair for me at a public meeting, which was at once advertised: it was well attended, and the collection, as before, forwarded to the secretary of the society in London. I felt greatly indebted to Mr. Jowett, who had introduced me to Mr. Reade, from whom all this good had proceeded.

At Halifax, I had only time to take an early dinner with the Rev. vicar, Mr. Musgrave, having an appointment at Leeds the same day; but a meeting had previously been advertised, at which I addressed the audience, and a collection was made.

When it was over, having no time to lose, I went to the coach-office, and secured the only vacant place in a coach that was just going to start. While I was paying the money, a man holding a green bag was standing by, as if trying to get the place cheaper; but, finding I had taken it, he was disappointed, as there was no other coach that day: still he thought he could outwit "the Turk,"—a name commonly given in this country to every one who wears an Eastern dress. He arranged with the coachman to say that the place was already taken, though the book-keeper was ignorant of it when he booked me; so, after I had taken my seat inside, the coachman came to me, touching his hat, and said, "I beg your pardon, Sir, the place is taken." I kept silent. He continued, "Do you speak English, Sir?" Crowds had already assembled round the coach. "Yes," answered some of the by-standers, "he speaks English; he knows what he is about." This gave me courage, for I could see that the mob was in my favour. "Sir," continued the coachman, "we must start, our time is up." I then said, rather indignantly, "I booked myself, I have paid my fare, I have taken my place, I will not move." The by-standers were delighted; they shouted out "Bravo! he knows what he is about! Don't cheat

the foreigner!" The crowd increased,—numbers came to hear the story, and the coachman, defeated, mounted his box and drove off, to his great mortification, and that of the bearer of the green bag, who had flattered himself with having gained the day. The multitudes shouted "Hurrah! hurrah!" which convinced me that the English, as a nation, love to see the triumph of justice. The Leeds newspaper took up the story, and misrepresented it, on the report of the green-bag man, which was of course incorrect; but I wrote a full explanation, which the editor very readily inserted, and set all right.

From Leeds I went to Cambridge, where I was most kindly received by the Rev. W. Carus and Professor Scholfield. Mr. Carus introduced me to several of his friends of Trinity College, Queen's, Corpus, Caius, &c. The Rev. G. Phillips and the Rev. Samuel Kingdon were among the best friends I ever had. It was known that I had come to the University with a view to read something of medicine, mathematics, and divinity; and Mr. Carus introduced me to several of the heads of houses, the local clergy and gentry. He sometimes invited pious under-graduates to meet me at breakfast, and parties of ladies in his rooms in the evening, so that I made a host of friends and acquaint-

ances. Mr. Carus is quite a father to pious young men in the University; he is good beyond the power of my pen to describe, and his influence there is amazing. By all parties, I was encouraged to take up my residence at Cambridge.

I first went to London to make arrangements, and report to my committee the interest felt throughout the country, which had been signified to them already, by the sums of money remitted from the different places above mentioned.

On my return to Cambridge, my beloved friend Mr. Carus recommended me to board and lodge with Dr. W——, in order to learn something of medicine, and attend the public lectures. However, I was in a short time obliged to beg Mr. Carus to seek another home for me. Dr. W——, who himself had come to graduate at an advanced age, being newly married, could not manage for me. In short, I was not comfortable. I could not starve,—I could not bear to see one egg brought to the breakfast-table for the lady and myself, and to drink only a solution of coffee so called, which to my taste was like the well-known doctor's prescription "H—S." The worst grievance was, that I had no sofa in my room,—nothing to sit upon but abominable chairs, which, as an Eastern, I hate. Dear Mr. Carus sympathised with me at once, and

took rooms for me opposite Trinity College and his own dwelling, where I was perfectly comfortable. Mr. Saville, a Devonshire gentleman, occupied the lower rooms, and I the upper.

To the Rev. S. Phillips, tutor of Queen's College, I am much indebted. He, as a great Syrian scholar and author, took great interest in my progress, and read mathematics with me an hour every day. Mr. Samuel Kingdon also helped me; and, lastly, Mr. Ketley, an under-graduate of Queen's, in compliance with the request of Mr. Carus, read with me every day.

Among the heads of houses who shewed me kindness were Dr. King, Dr. French, Dr. Lamb, and Dr. Hudson. The fellows of Trinity, Queen's, Caius, Corpus, and St. John's, very often invited me to dine with them in hall. I knew under-graduates by hundreds; but those I was most intimate with were, Shaw and Jukes, Wright, who read medicine with me, and had for some time practised medicine in the East Indies; Dyce, the two dear brothers Ramsden, Flower, Woodhouse, Turner, formerly a friend of mine, when pupil at Mr. Arnold's; Saville, Franklyn, and a dear young man from America. Most of these entered the Church afterwards, and all distinguished themselves in the University. I am at a loss to express my grati-

tude to my Cambridge friends: I love them, I thank them, I can never forget them. By the time that I and my friends were satisfied that the study for which I had entered at Cambridge was acquired, the remainder of the year 1838 and nearly the whole of 1839 had expired.

At this time, I received news of the death of my dear father, which made me miserable, for I would rather have been by his bed-side, discharging my filial duties to such an affectionate parent, than to have possessed all the treasures of the world. My only comfort was the hope of meeting him in heaven; but I resolved to return home as soon as possible, to console my beloved aged mother, and to begin to put my plan in practice.

As soon as my academical friends heard of my intended departure, my rooms were visited from morning till night, and many presents were sent me, such as pictures, little purses, and such specimens of fancy work. I gave out a hint that I preferred books, and the autographs of my friends, as mementos of their regard; and lest I should have duplicates of the same work, and be deprived altogether of others, I contrived to let my friends know the books I already possessed, and those I wished for. By these means I collected a nice library of all the books I required. I wanted only

the *Encyclopædia Britannica*, and a splendid copy was to be sold by auction, which I got very cheap, for none of the young men would bid against me.

I went to take leave of Lady Olivia Sparrow, and of my dear friends the excellent Selwyns, with whom I had spent many happy afternoons; and I left Cambridge with the same sense of the pain of parting as when I quitted my home and my beloved parents. God grant that we may all meet in heaven!

From Cambridge I went to Oxford, with an introduction to that estimable man the Rev. John Hill, vice-principal of St. Edmund's Hall. I admired this good man the first time I heard him expound the Holy Scriptures; his great kindness and that of his family I cannot sufficiently acknowledge. I only regretted that I was not able to enjoy for a longer period the delightful society at his house, where I met several of the most distinguished members of the University. Dr. M'Bride, principal of Magdalen, shewed me marked attention; as also Mr. Waldegrave, Messrs. Churtons, fellows of Brasenose, Dr. Pusey, Mr. Palmer, and others. But my stay was so short, that I had only time to see the principal colleges and public buildings, and to walk through the beautiful city.

Mr. Greaves, Mr. Spring, and Mr. Robertson, with all my Oxford friends, I remember with christian love. May God bless them all, and may these dear English and their Universities never separate, but in union of love promote the welfare of this great nation !

From this I went to take leave of my friends at Kendal. Good Mr. and Mrs. Braithwaite were as kind to me as ever, and sent their dear son, Forster, with me to Newcastle, Darlington, and York,—a journey I can never forget, for the pleasure it gave me. We visited my very kind friend Mr. Backhouse, his lady and family. These dear people were exceedingly kind, and so were my friends at York, the Archbishop and his family, the clergy, the excellent Mr. and Mrs. Price, Mr. and Mrs. Waller, at whose house I had the pleasure of forming the acquaintance of Mr. Abney, and an excellent lady, Mrs. Strutt, of Belper. The benevolent, good Mr. Harris was also very kind to me; and in all these places I enjoyed great pleasure. May God grant us all the joy of meeting in heaven !

My next visit was to Mr. Ramsden, of Carlton Hall, near Worksop, the father of the good young men of that name I knew at Cambridge. Miss Plumptree, sister-in-law to Mr. Ramsden, a very

superior lady, completed this interesting family circle. Would to God that all of the same rank in life had the same spirit of Christian love and charity! I should be glad to see them all in Syria, and shew them the same attentions I received.

I proceeded to Nottingham, where the Rev. Mr. Armstrong, an excellent man, Dr. Davidson, who put me in mind of the character of the physician Luke of Antioch, Lady Lucy Smith, and other dear friends, shewed me much kindness. God be with them all! I afterwards visited dear Dr. Rumsey, of Amersham, who drove me in his carriage to take leave of Sir Gore and Lady Ouseley.

On my return to London, I took up my abode with a clever medical gentleman named Willisford, to pursue my medical studies: he proved a good friend to me. By the kindness of Mr. Niven and Mr. Browne, and other friends connected with St. George's Hospital, I was enabled to attend there, and also at the Chelsea Dispensary, where my friend Willisford was the able surgeon, and where I learnt bleeding, vaccinating, tooth-drawing, and the treatment of agues and fevers peculiar to hot climates.

At this time, a very trying circumstance happened to me. A friend of mine had been to Syria on a visit, and had returned. While at Beyrout, an English merchant named K—— had told him,

that, previous to my departure from thence, I wanted to purchase of him a certain quantity of goods to the value of £1000; that I was to have given him a bill on Mr. M——, in London, for the said sum; and that I intended to cheat him of it. This gentleman informed my committee of what he had heard; but, as I have said, the English, as a nation, are just, and of course my side of the story was inquired into.

The committee called upon me to answer this accusation, which I thought ridiculous; for no one can be bound to explain the fancies of others. If Mr. K—— had said that I bought the articles, and gave the bills, and that those bills were not honored, that would have been indeed a serious charge; but his conceiving that I meant to have done this, and that the bills were to have been refused,—that he knew what was in my head, and that he thought I meant to cheat,—was much the same as if I entered a shop in London, and because the man looked at me, I thought he was going to kill me, or because I did not buy he thought I was going to plunder him. However, I felt that truth, like a cork, will come to the surface at last. I related my story, which was this:—

When I was at Beyrout, after my return from Bagdad, where I carried on business, and when I

was about to proceed to England, I wished to buy certain goods from Mr. K——, for the Bagdad market; and I told him, if I bought the goods, I would give him a bill of exchange on my friend Mr. M——, in London, with whom I had made arrangements, while there in 1836, to accept my bills upon some jewel transactions; but Mr. K—— asked prices that did not suit me, and I bought nothing. I gave my committee the name of this gentleman, Mr. M——, in full, and his well-known address. My friend, the Rev. Mr. F——, went at once, without my knowledge, (for I was taken by surprise), to Mr. M——, and asked him the question. “Assaad Kayat,” said Mr. M——, “is my friend, I would gladly honor his bills to any amount; he is a capital fellow.” Mr. F—— retraced his steps, wrote a very satisfactory letter to the Rev. B. Noel and the committee in my favour, became a subscriber and a steady friend, and afterwards wrote a clever pamphlet on behalf of the Eastern Churches. So the truth was victorious, and that mortifying accusation turned to my honor in the sight of my friends and the committee.

The whole of this annoyance originated in the envy of some of the foreign petty merchants in Syria, who hate the idea of any improvement among the poor natives, lest they should take the

trade with Europe out of their hands, which is not at all unlikely; for when the natives learn the English language and visit England, there is nothing to prevent their sending goods to London and Liverpool direct, and ordering goods from Manchester, Birmingham, and Glasgow. Thus, British commerce will prosper, though it may not pass through the hands of the agents and money-worshippers abroad; and it is the fear of this that makes them envy any enlightened native. How could Assaad y Kayat learn the European languages, become chief interpreter, a successful merchant, buy houses and vineyards, keep horses and servants, accompany royal princes to England, travel through Europe, go to Cambridge, hold public lectures, form committees, raise funds, make thousands of friends, obtain great influence, and not cause the envy of many in Syria, both natives and Europeans? Impossible! Were I even to give away all I possess, they would say, "Thou hast a devil."

I had nothing more to do; the committee met to consider my claims, and, to my humiliation, a salary was assigned to me of £200 per annum, including travelling expenses. I felt it much. The money I had spent in coming to England, and in a two years' residence there, independently of the sacrifice of my office and business and losses, would, if

invested in the public funds, have brought me a larger income. Still God supported and comforted me, and the soul's enemy could not triumph, though he tried to overcome my patience. I endeavoured to submit cheerfully, and called to mind that the sacrifice was made for the truth,—for the cause of Syria, my beloved country. To murmur, I felt was only to vex myself,—to recover what I had lost was impossible; but I should gain the prayers of these godly men.

As I wished speedily to return to Syria, the Rev. B. Noel was requested to draw up my instructions, which I here insert:—

[*Copy.*]

DEAR BROTHER,—Feeling as we do great interest in the welfare of your native country, we send you forth to endeavour to promote the cause of Christ among your countrymen, with much prayer for your welfare, and much hope that God will be pleased to employ you as His instrument to do them good.

Before giving yourself to this work, we hope that you have given yourself to the Lord; and as you will need, in the prosecution of your undertaking, much wisdom and grace, let us exhort you to use all the means of grace with diligence. Especially, read the Scriptures in secret, with earnest prayer; endeavour to live in the continual exercise of lively faith in the Redeemer, and copy His example in all things.

I. The work before you is great and various. We wish you to endeavour, by all practicable, prudent, and legitimate means, to improve the moral and spiritual condition of your own Church. We wish you not to create any schism in that Church, but to recall its members to the full knowledge of the Gospel, and to the practice of the first Christians, under the guidance of the inspired Apostles. After St. Paul's example, conform to every lawful practice in your Church. Avoid disputations on doubtful and secondary matters, and spend your energies in proclaiming far and wide the great doctrines of the Gospel,—the total corruption of men by nature, their desert of eternal death the atonement made for sinners by the death of Jesus Christ the Eternal Son of God, the justification of the sinner by faith only, without works, our need of regeneration and sanctification by the Holy Spirit, the necessity of a life of holy obedience to the will of God, the final judgment, the resurrection of believers to eternal happiness, and of impenitent sinners to eternal death. While availing yourself of the authority of those ancient fathers who faithfully preached the Gospel, refer constantly to the Holy Scriptures as the ultimate authority in all matters of faith and religious practice, as the revealed truth which all must believe, and the revealed law by which all must be judged.

1. In order to diffuse the knowledge of these truths among your countrymen as widely as possible, we wish you to employ your time as follows:—You should remain about nine months of the year at Beyrout, or wherever else you may find it expedient to settle, and travel among your countrymen the other three months. We wish you, while at Beyrout, to give a part of your time to the translation of religious and useful books, and another part of your time to the instruction of a few promising youths. To these youths impart, with assiduity, as much know-

ledge as you may possess of the English language and literature; but, above all, labour to make them well acquainted with the Gospel of Christ. Read the Scriptures and pray with them daily; and, by your exhortation and example, try to lead them to repentance and faith in Christ.

2. When you travel, we wish you to place the Scriptures and other useful books or tracts in the hands of priests and other teachers throughout the country. Endeavour to lead both priests and laymen to institute and to maintain Bible schools in every town or village; and wherever you may stop in your journeys, seize every opportunity of speaking to your friends, and to all who will listen, whether Christians or Mohammedans, of Christ. On these journeys, visit all the schools which you may find, make useful suggestions to the teachers, and offer to them such school-books as you may possess, either gratuitously or at such a price as you may think expedient.

3. Both at Beyrout and elsewhere, we trust that you will make use of your knowledge of medicine gratuitously, to assist those who may need aid; and should your medical knowledge give you access to the families of strangers, do not fail to speak to the inmates of the way of salvation through faith in Christ.

II. In this work you will need gentleness, courage, and patience; never be angry at the carelessness or stupidity of others; never faint under opposition; never be disheartened by want of success; but labour on in faith, and strive to catch the feeling expressed by St. Paul in these words, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."—(Acts, xx. 24).

If you feel with St. Paul the unspeakable value of the

Gospel, and cherish the ardent gratitude to the Redeemer which animated his course, like him you will labour to do your country good, with a charity which no ingratitude can extinguish, and with a zeal which no obstacles can overcome.

III. We feel much confidence both in your integrity and prudence. Still, as you are yet young and not experienced in Missionary work, the Committee have requested Messrs. Fjellstedt, Gobat, and Schlienz, to exercise a general superintendence over your proceedings, in conformity with the instructions of the Committee. While, therefore, we hope that you will profit by the wisdom and experience of our honoured brethren the Missionaries at Beyrout, whose friendship you already enjoy, we wish you to submit all plans of usefulness not mentioned in your instructions, either to the brethren named above, or to the Committee at home.

IV. Permit us to add, that, as it is our duty, in administering a fund raised for the promulgation of the Gospel, to secure the comfort of our agent or agents on the one hand, and on the other to maintain the strictest economy; you will doubtless see it to be right, never on any occasion to involve the Committee in any expense, which has not been authorised either by our instructions, or by the brethren under whose superintendence you are placed. On the other hand, we trust that your sense of duty will prevent you from ever incurring personal debts, or living beyond the moderate salary, which, as we hope, you will find enough for a comfortable though simple maintenance.

V. Further, as your usefulness depends in a great degree upon your example, no less than upon the diligence

of your efforts, and the soundness of your doctrine, let your countrymen see in you, not only in this, but in all things, a pattern of social virtue ; and should you become the head of a family, let it present to your countrymen a model of what a Christian family ought to be. By every domestic virtue, and by every religious habit, let them see in your family how much religion is calculated to increase the happiness of human life.

But this end can only be attained by what is also in itself no less essential, a close and holy walk with God. Let all men see, that, like Enoch and like David, you walk with God. Let them see that your affections are set upon things above, not on things on the earth. Strive to obtain a faith so lively, and a gratitude so ardent, to the blessed God, that like Noah you could serve Him amidst universal scorn ; like Abraham, sacrifice at His word your dearest possessions ; and like Moses, renouncing all worldly honours ; choose rather to endure affliction with the people of God than to enjoy the pleasures of sin for a season. So, if your difficulties multiply, and your outward encouragements are few, your course will be steadfast and your heart at peace. Three things we hope you will never cease to realise with steady faith,—that God is love, that He is all-wise, and that His providence and grace are both omnipotent. Aided by Him, you may accomplish what in your own strength it would be folly to attempt. To Him, therefore, have recourse on all occasions ; “ In everything by prayer and supplication with thanksgiving let your requests be made known unto God ; ” “ Continue instant in prayer ; ” “ Pray without ceasing ; ” and may the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost.

For ourselves, we feel it to be a duty and a privilege to unite our prayers with yours. “ God forbid that we should

sin against the Lord by ceasing to pray for you." We are deeply interested in your success, and we seek it from the mercy of God.

In conclusion, we beg you always to trust our friendship, to communicate with us freely, and to give us, month by month, a journal of all that you do. Impart to us your joys and sorrows, and be assured that whilst we are prepared to hear of disappointments and delays, we shall be most truly rejoiced to learn that you are becoming eminently useful to your country.

These instructions were written by the hand of one whom I love for his character, for his preaching, for his charity, and for his benevolence; and my constant determination, declared at all meetings, and at all parties, public and private, that I would keep within my own church, was not lost sight of.

I began now to take leave of my London friends, who gave me many little presents as tokens of their continued good will. For three weeks, from morning till night, I did little else than shake hands and say "Adieu," hoping that we should meet again in heaven, if not on earth. It is painful to part,—painful to leave so many privileges in this favored land. Still we must part.

Dear old Mr. Trimmer drove me to the steamer, near London Bridge, where I embarked for Boulogne. My chief reason for going through France was, that I might proceed to Rome, and become

acquainted with Lord and Lady Francis Egerton, who had some intention of visiting Syria, and to whom I had letters of introduction from the excellent Dowager Duchess of Beaufort, whose kindness to me I am unable to requite, but by praying that God may grant her “a crown of glory that fadeth not away.” But Providence had prepared a duty for me to perform in Paris. God is good to all men, and will supply the need of all, as we shall see hereafter.

On the 1st of January, 1840, I left England, considerably impoverished as to worldly matters, but with more knowledge of saving things, for which I shall always love dear England. The last hand I shook was that of dear Mr. Trimmer, whom I never saw after, but whom, by the mercy of God, I trust I shall meet in heaven. I was much affected. I never felt so depressed as on that day; but I went to sleep and did not awake till the vessel reached Boulogne. I proceeded at once to Paris, and lost no time in calling on the most kind and excellent Lady Cochrane, to whom I had letters of introduction from her dear daughter, Lady T.—.

CHAPTER XVII.

ARRIVAL IN PARIS.

LADY Cochrane did me the honor of introducing me to her beloved and excellent minister, the Rev. Mr. Lovett, Lady Georgina Needham, Sir George Denys, Mrs. Macintosh, and others of her respected friends. This delightful society revived my spirits—I felt at home again; and having some letters to M. Grand Pierre, from the Rev. Mr. Burgess, I became acquainted with some excellent Parisian families. I also found here the Earl of Munster, whose kindness to me in Paris was as great as that he had previously shewn to me in London. Mr. Wilks also kindly invited me to meet a large party at his house, so that I was induced to spend several days in Paris.

The first Sunday I was there I went to Mr. Lovett's Church, and I liked him much. After evening service, as I was quitting the Church, a man in an Eastern garb approached me, and, seeing my red cap, said, "Pray, Sir, do you

come from London?" and, being answered in the affirmative, continued, "Do you know Assaad Kayat?" "Yes," I replied, "it is to him you are speaking." "Oh, Sir, there is a countryman of yours, a friend of yours, called Salamé, a Beyrouatine, dangerously and miserably ill at an hotel in the Rue St. Honoré." I took the address, and lost not a moment, but went to the hotel, and on inquiring for my friend, I was shewn to a small inconvenient apartment at the top of the house. Here I found a large man laid on a bed, and moaning, in a high fever. I looked at him, and recognised my old friend Salamé. "*Yakuat Allah!*" "O power of God!" said I; "who has sent me to the relief of this poor man." I tried in vain to make him hear; he could scarcely breathe. It was laringitis. The fever ran very high. I was at first perplexed what to do; but, on reflection, I said to myself, "The man cannot be worse; he is on the brink of the grave: let me now try my medical skill for the first time." I sent for twelve leeches, and applied them to his throat; they drew a quantity of blood, and I afterwards applied a poultice over the part. I then placed four grains of calomel on his tongue, and in due time made him swallow a draught of senna and salts. In four hours he opened his eyes which looked better, less feverish; but still he

could not speak. I gave him a gargle of warm water and vinegar, and when I could make him comprehend my meaning, I made him inhale the steam of the vinegar. I remained with him all night, and in the morning, when he saw me, he cried out, "Dear, dear, who is this?" "Assaad, your friend," said I. He took my hand, kissed it, and wept over it. I wept too. I told him God had sent me to his relief, and bade him thank the Lord Jesus for His mercy, and read to him a portion of Scripture. During the day I gave him plenty of warm drink—barley water and toast and water, and afterwards, when he was better, chicken broth, and at last he recovered; but my assistance was still required. The condition of this poor foreigner was melancholy indeed. In Paris, without knowing a word of French or of any European language, without a friend or a penny in his purse—could any situation be worse? His history is this.

He had farmed a Custom-house in his country; the conditions on which he had farmed it, with the duties, were altered; and the man was ruined. He made his escape,—a Jesuit brought him as far as Rome, and, all probably that was in his power, sent him on to France. He reached Paris and fell ill.

Now I was made instrumental in rescuing him

from this misery. I had to see the hotel expenses paid, and to restore his affairs to some degree of order. I set to work. A good Frenchman took us by the hand,—a petition was circulated among the excellent men resident in Paris, and it was generously responded to. Five hundred francs were raised for him, and a letter from the Foreign Office was forwarded to the Consul-General in Egypt on his behalf. I also raised some money for him from my friends in Paris, paid the hotel bill, discharged his other debts, and, after arranging everything, we set out together for Marseilles. I had to interpret for him at his breakfast, his dinner, in the diligence, and everywhere.

I could not but believe that God had directed me in an especial manner to the help of this man, and it reconciled me to all my losses; for if I had been pursuing any other calling, I could not have saved the life of my poor countryman. I felt it my duty to direct him to the “one thing needful;” and when he seemed overpowered with the feeling of gratitude, I told him that he owed all to the Lord: “Freely ye have received, freely give.”

At Marseilles, I experienced much kindness from the Alters, Humsays, &c.; and from thence we embarked in the steamer for Nice, but a violent

storm which lasted three days drove us into Toulon: it was a most awful storm. We were very nearly lost; the water rushed into our cabins, and we saw death staring us in the face. At such a moment only the arm of God could save,—only the hope of eternal life could sustain the spirits. Resolved to proceed by land, we went to Nice, and from thence through a most lovely country to Genoa, a drive that reminded us of our beloved home and Lebanon. We stopped four days at Genoa, and then proceeded to Leghorn, where many of our countrymen are settled as merchants. I committed my Syrian friend to the care of some of them, who undertook to see him off for Egypt, on his way to Beyrout.

At Rome, I had the honour of becoming acquainted with Lord and Lady Francis Egerton, Lady Charlotte Grenville, and their amiable circle; also with the Duke and Duchess of Manchester, Mr. Evans, and Lady Georgiana Baillee. I found here also my friend the Hon. Mr. Curzon, whom I had known in Syria, and other friends. This delightful society rendered my stay in Rome very agreeable, and I was overjoyed to hear of the intention of Lord and Lady Francis Egerton to proceed to Syria, whither I was to have the honour of conducting them. His lordship at once began the study

of the Arabic language with me, and astonished me with his progress in this formidable language. Of course I visited all the principal places in Rome, and especially the Church of St. Peter's, the most beautiful I have ever seen as to its architecture; but I did not like the sight of so many images in it. From much that I saw in Rome, I am convinced that God has watched over the Eastern Church, and preserved her from many errors; and I do not wonder that our forefathers protested so zealously against the innovations of Rome.

The Pope is also a temporal sovereign,—has soldiers and a country to govern. Poor Eastern bishops! Whoever speaks an evil word against you, will commit sin! I hope you will persevere to the last in your poverty; but, in the meantime, I must tell you, that the zeal of the Propaganda in Rome is levelled against you and all other Christians.

This Propaganda is a great college, in which all the languages, Eastern and Western, are taught; young men are trained in all sciences, learning and theology, according to the Romish doctrine; and it sends forth self-denying active young men, that “will compass sea and land to make one proselyte:” and the money raised by Roman Catholic communities in all parts gives them great influence.

Although it is painful to witness the errors prevailing here, yet I have known pious people among the Roman Catholics, who adore the Lord Jesus Christ, and who lament the superstitions that surround them. This I discovered from the facility with which I speak Italian. Thus, also, I learnt that the Romanists would give anything on earth to gain over the Eastern Church. They seize every opportunity, at any sacrifice, to attract young men from the East into their institution. Be on your guard then, my brethren, lest you fall into the snares of the Jesuits; but observe what is taking place in Rome. They have men dressed in oriental costume, and they order certain monks to call themselves Greek priests and bishops. What is most extraordinary is this, that many foreigners believe the deception; for in England, I have heard Englishmen assert that they had seen the Greek Church, and the Greek service, and Greek priests at Rome, and many even talk of the *Greek Roman Catholic Church*. I trust such a Church will never exist, and that the Greek Church, as ever, will stand independent.

After one month's residence in Rome, in the enjoyment of its beauties and antiquities, which, after all, are not worthy to be compared with Baalbec and Tadmor (Palmyra), I joined Lord and Lady

Francis Egerton in Malta. There we staid a few days; and I must acknowledge my obligations to H. E. the Governor, the Misses Wilbraham, and to Admiral and Lady Stopford, to whom I had the honour of being introduced by a letter from my kind and excellent friend Admiral Oliver. We embarked in his lordship's yacht, the *Menae*, for the Syrian coast. The party consisted of Lord and Lady Francis, Hon. George Egerton, Captain Grenville, R. N., the doctor and myself. In seven days we reached Jaffa.

Once more arrived in dear Syria, my friends the Madbees, Seraphims, and others, were very kind; but all sorts of reports had been spread about me. I was said to have become a priest, a bishop, a consul, a spy, a reformer, a political agitator, a freemason, a missionary, a merchant, a bankrupt, a madman, a philosopher, and a saint. Some thought I was laden with English gold, and others that I was very selfish. Between such conflicting opinions, I felt that it would be worse than useless to attempt to prove myself either one thing or the other; so, as time was precious, I called to mind the Arabian proverb, "*Sacker adnac*," shut your ears equally against praise or abuse. To do good is the only thing worth living for; therefore, with this object in view, I resolved to live as a

Syrian, to attack no prejudices, but simply to endeavour to impart the light of truth.

The admirable work of Lady Francis Egerton has given a perfect description of our journey, the most delightful I ever made. We visited Jerusalem, Bethlehem, Jericho, the River Jordan, the Dead Sea, Ebal, Gorizim, Samaria, Nazareth, Carmel, the Sea of Tiberias, Lebanon, Antilebanon, Baalbec, and Beyrout. I consider it a great privilege to have travelled in such company, and to have had the honour of being of some little service, which his lordship amply rewarded; and for his kindness, and that of her ladyship, I beg to offer my best thanks. I should rejoice to see them again in Syria.

The way in which his lordship's medical attendant was employed to help certain afflicted people, made me regret that I did not know more of medicine, and determined me to seize the first opportunity of pursuing my medical studies, and endeavouring to educate young Syrians for this profession.

I lost no opportunity during the journey of calling upon the clergy of our community, paying them all the respect due to them, inquiring after their health, and the state of the church and schools, and distributing among them New Testa-

ments, Psalters, and tracts, printed by the Church Missionary Society at Malta, in Arabic and Greek. This little kindness and respect evinced towards them, gained for me their good will; they gladly accepted the books, and listened to my conversation and hints respecting the already existing schools; and thus former unfavorable impressions were changed into most advantageous ones respecting me. I was delighted to find them disposed to listen with attention to all I advanced in favour of female education; and I gained the esteem of several of our clergy and prelates, who now thought me truly orthodox.

CHAPTER XVIII.

PROCEEDINGS AT BEYROUT.

AT Beyrout I received all my guests, whether intimate friends or others, with true Syrian hospitality, wishing to convey the idea that I considered all to be my friends. I employed the time at first chiefly in bringing before them the subject of education, and knowing that all Orientals are pleased with having information conveyed to them in the form of tales, I related to them in this manner my travels in Europe, my arrival and sojourn in England, the assemblies at Exeter Hall, composed both of *men* and *women*, the speeches made, the clapping of hands, the societies formed, the money collected, the churches, the preaching, the colleges, the schools, the Parliament, the government, the hospitals, the carriages, the roads, the invitations, the tables, the beef, the gas, the tunnels, the bustle, the inns, the Post-Office, the newspapers, the shops, the phosphoric matches, the steam, the manufactures, wealth, money, magic

lanterns, microscopes, and a thousand other things, which commanded their attention, roused their curiosity, and made them *think*, which is a great point. I was visited by hundreds every evening about sunset, after supper, which is our chief meal. In Syria, that is the time for visiting, being cool, and the hour of leisure. My house being large, I was glad to see them in numbers, and I gave them coffee and pipes, and talked to them on one or other of the above-named subjects. They looked pleased, and began asking questions, which delighted me. To the priests and the aged I paid marked attention, which gratified the company, for they are devoted to their spiritual instructors, however poor and ignorant they may be. When I began to demonstrate to them the advantages that might result to us, in point of gain, from giving to the young a good sound course of education, they were eager to know how, and what was to be done. I replied, "By making a beginning; all great things have had a small beginning. Let us learn languages, let us translate good and useful books into our own language, let us teach our children, boys and girls, let each of us contribute a few piastres towards a school, let us remember the old proverb 'a penny on a penny, will soon mount up to a

hundred, and the hundred to a thousand.” I added, that all the great companies in England were composed of individuals, who, by uniting their efforts and their money, can do what they please. When I returned their visits, and they again wished me to talk of my travels, I was silent, and did not gratify them until they allowed the ladies, the secluded sex, to join the company and hear me. But as this was a great innovation, I was content to see them in the drawing-rooms, with their veils on their heads; even this was gaining something. This was of course only among my Christian friends, with whom I argued thus: “Do we not owe much to that sex: have they not fondled and petted us when young, fed us when hungry and helpless, attended us when sick, cooked for us, washed for us, made our homes comfortable; are they not our mothers and daughters; are they not our flesh and blood; were they not formerly prophetesses; did they not sing before the ark of the Lord; did they not entertain prophets and Apostles; did they not sit in company with the Lord of Glory, when here on earth? Who was it of whom it is said,

“She not with impious kiss the Saviour stung,
She not denied Him with unholy tongue.
She, when Apostles fled, was firmly brave,
Last at His cross, and earliest at His grave.”

I proceeded to speak of the mother of our Lord, of Mary and Martha, and other holy women mentioned in the New Testament; of Esther, Miriam, Deborah, &c., in the Old Testament, besides many illustrious females, European and Asiatic, as Zenobia, the Queen of Palmyra, Lady Dombrowski, who introduced Christianity into Poland, and many pious females distinguished as Christians. In our own calendar, we number many illustrious female saints: as Mary, Helena, Anastasia, Angelina, Katherine, Barbara, Ann, Eudopia. If, then, women have souls and sanctity, they must be sharers of everlasting life; therefore, certainly, worthy associates in this life. While I was thus advocating their cause, I was cheered by the young men, and stared at by the old, one of whom exclaimed, "For God's sake let them all come out before Assaad Kayat makes us worship them!" They sat enjoying their pipes while I talked on, and their attention reminded me of St. Paul's history, "when they heard him spake to them in the Hebrew tongue, they kept the more silence." I had brought with me from England the microscope, an electric battery, and some curious models of the Thames tunnel, and other things, calculated to amuse and interest them. These I produced when at my own house, and

there I concluded the evening by reading a chapter of the Holy Scriptures.

The people were pleased with my conversation: they are quiet in their dispositions, they will listen gladly if you do not attack their prejudices with disputes, and will love you if you love them. This confirmed me in the determination I had always held to adhere steadily to my own church, though this may be deemed improper by some people, whose zeal outsteps their judgment. In my conversation with my friends and countrymen, I did my utmost to contradict the malicious reports spread against Protestantism, which has been represented as infidelity. The reports I found current in Syria are, that the Protestants have no ordained ministry, that even a shoemaker or a tinker may be a preacher; that there is no law for marriages; that a man may divorce his wife at pleasure; that the Sacraments might be administered by any body; that every Protestant makes his own religion as he likes; and that thousands of sects exist among them, each hating all the rest. In fact, the reports are as endless as they are false. I tried to refute most of these charges, saying that Protestants simply protested against the errors of Rome, and that their leaders had done in their time, what our forefathers did in theirs; that they had an ordained

ministry, consisting of accomplished gentlemen, educated at one or other of the Universities. I could satisfactorily explain the doctrines of the Church of England, but when I endeavoured to cover the endless divisions of Protestants, I could only plead their Ignorance! They exclaimed, "Your description gives us the idea of the most civilised people, their ignorance must be 'the wisdom of this world.'" I urged, that difference of opinion will always exist, to which I received the reply "that Christ prayed that all His people might be one, as the Father and the Son are one, is there difference of opinion between them? Have not the Apostles anathematized strifes and divisions? The Roman Catholics are seventy-five millions, the Eastern Church are eighty millions, the Mohammedans upwards of one hundred millions. We may differ who is the greatest bishop, the pope or the patriarch, and in which direction or in what posture we ought to pray, but to differ about the essentials of doctrine, is to be tossed to and fro by the wind; your friends seem to take each his own way." This tone of argument did really check me in standing forward on behalf of Protestants; and seeing that to reason for the present would be in vain, I said, "Well we had better consider the state of our own hearts. Will the Judge of all men ask us, when we stand

before Him on the day of reckoning, what we have thought of the one or the other, or how far we have obeyed His holy laws? Now, my friends, I have seen many among the Protestants, who love the Lord Jesus, and lead a holy life, and go about doing good, let us also be known by good works and a holy life, and love all those who love the Saviour and obey His laws; let the state of our own hearts regulate our conduct, and we shall have little leisure to scrutinise others, who are beyond the reach of our influence." This humbled my hearers, and silenced many of them. I took advantage of every seasonable opportunity to speak well of the Protestant Missionaries, and evince my attachment to them, by visiting at their houses, occasionally at times of religious worship, and welcoming them in mine; but to my great regret only two of those I had formerly known were still in Syria, Messrs. Smith and Thomson. The other Missionaries residing here were strangers to me, and seemed to suspect my sincerity because I did not leave my own church. This grieved me, but did not much alarm me, for truth must ultimately conquer.

The few opportunities I had of doing any good during the first two months of my residence at home, after my return, were suddenly put a stop

to by the horrid war of 1840,—that horrid war, that did poor Syria incalculable injury, and inflicted irreparable loss! It drove all the Missionaries, and all Europeans from our land, and all prospect of doing anything towards education seemed at an end. An excellent opportunity offered for me to leave my country during these calamities; but I preferred remaining to share the sufferings, and give comfort to the afflicted when all others who had any influence had gone away. It was a period of great humiliation; and the life I now led in Syria was a great contrast to that I had lately led in England. May God in His mercy help us!

CHAPTER XIX.

THE WAR IN SYRIA.

MY account of this deplorable war and the misery it occasioned has already filled the pages of the journals of Europe. What was the object of this war? It was to drive Ibrahim Pasha out of Syria. It was to drive out the best government the country had had for many years. Syria was wretchedly governed before his time, and it was he who gave liberty to Christians and Jews. He entered Syria with a great army in 1831, and was welcomed by the whole Syrian population of all sects. He wisely secured the co-operation of the Emir Bashir, the best governor that ever ruled the people of Lebanon and the mountainous district. The true way to rule in Syria is to keep Lebanon quiet, by pleasing the Emir. For two years Ibrahim imposed no new taxes; he was satisfied with the custom-house duties. He gained the love of the people by making all equal in the sight of the law, Mohammedan,

Christian, Jew, Druse, Metwali, Anzeir, &c.; he appointed governors chiefly of the Syrian nobility through the country; he established a military force; he did away with all the petty chiefs and put the judges on salaries; he would only touch the pockets for a certain fixed sum; and it was well known he would take the head of any who should attempt to do more. He punished bribery with the utmost severity. He established in every town a divan or council to decide all public matters; these divans were composed of all sects equally, and were subject to his approval of their decisions. He drove the Bedouin Arabs out of Syria; he encouraged the cultivation of the waste villages, by advancing money and granting privileges. He established a poll-tax on every male, (the clergy of all denominations excepted), varying from 25 to 500 pias-tres, or from five shillings to five pounds. He regulated the taxes, which, though high, were fixed; he sometimes contracted loans from the merchants, but he paid them. He allowed both Christians and Jews to wear any color they pleased; whereas formerly they might only wear black or dark colours; and he granted them full liberty to ride horses in the streets, which vexed the bigots. He at last began a conscription, which was levied from amongst the people of every sect except

the Christians, he took the idle and the bad, and made soldiers of them. This roused the bitterness of the Mohammedan population, and their report of some acts of injustice which had taken place during his absence resounded through Europe. The Sultan's army, the agitation in Europe, and other difficulties so absorbed his thoughts, that he could not look into the internal affairs of the country. The Druses revolted in Hooran; also some of the people of Lebanon and some self-interested agitators, half Levantines, half Europeans, were hired to spread the report that England and other European powers were about to take upon themselves to arrange the affairs of Syria. This unsettled state of things continued from 1836 to 1839 and gave the Pasha much trouble. The disturbance in Lebanon was put a stop to by his troops under the command of the Emir Bashir, though the country generally continued in a state of excitement. I was at this time in the mountains, and can testify that the Pasha's troops behaved in the most becoming manner, and I believe the whole country might then have been restored to tranquillity, and the question might have been settled by diplomatic agency.

I returned to town with the Rev. Mr. Shillintz and his lady, whom I had the pleasure of conducting

through the Lebanon. They were received most kindly by the superior of the convent Mar Elias, though it was against the rules to admit ladies; and this same superior behaved with all courtesy to the English, so well disposed were our clergy to act in a manner becoming international politeness. All missionaries may be sure of finding shelter and welcome from our ecclesiastics, if they act in a manner suitable to charity and Christian love. I will prove this by an example. When the Rev. Mr. R——, of Queen's College, Cambridge, whom I had known there, came to Syria, I gave him several letters of introduction, and amongst others one to our Patriarch, who was at that time at the lonely convent of Sidnayâh, near Damascus: he gave up his own room to Mr. R——, every other being full. I leave it to my readers to judge whether the Archbishop of Canterbury would do more for an Eastern priest!

On my return to Beyrout from the mountains, where I had been visiting schools, helping some poor sufferers, and distributing copies of the Holy Scriptures, I began to enlarge my house, preparing to settle, and to put my plans on some more definite basis, when, behold! the British man of war, the *Liverpool*, and two others of the same size, arrived in Beyrout harbour under Commodore Sir Charles

Napier. The sight of these ships agitated and perplexed the whole city. The people crowded to the beach to see them. Omar Bey, a most intelligent civilian governor, left Beyrout, that he might not be suspected of holding any intercourse with the ships. The reports were various, the population became more and more anxious and terrified, and before the day closed it was reported that the Commodore had resolved to fire on the town the following morning. No sooner was this report spread, than the inhabitants began to run away to the mountains for safety, leaving everything behind, and all the Europeans and Americans embarked for other countries. When I returned home in the evening, I found my house and grounds filled with my own relations and the neighbouring families—all in confusion, all in despair, all perplexed and not knowing what to do. They all looked to me for advice, and fancied I must know everything, as I had so lately returned from England. Many of them were crying, their children screaming—the sight was overpowering, and at one time I felt tempted to run away too, and leave the country; but then, again, I thought of the multitudes around me, and could not help believing that Providence had placed me where I was, that, sharing the sufferings, I might know how to sympathize with others, to

comfort and befriend them, and say a word in season, which I resolved to do, by the help of God. As night approached the alarm increased: it was evident that on the following day every one would be in the greatest danger. I directed them to the only Refuge in the time of trouble, and told them that "all who are weary and heavy-laden may go to Jesus, and cast their burden on the Lord, and that he only is blest whose help is in the God of Jacob." I also urged them to remember that our sins deserve greater sorrows than any that had yet overtaken us. After committing the event to God in prayer, I made up my mind to remove all these people to the hills, and, laying aside all ceremony, I went to the house of my father-in-law, and with the rest of the family I brought my betrothed Martha to my house. I placed her on my own horse, her mother on a mule, my own dear mother on my donkey, and I loaded our camel with rice and other provisions. Under my horse I put my saddle-bags, containing a few clothes, and the medical chest. No mules or donkeys could now be got for hire. All night long the Beyroutines, chiefly the Christians and the Jews, were moving, leaving all their property behind. I took my party in the moon-light, but I was obliged to give up the horse I rode to an old woman who was

utterly unable to walk further, and I had to do the work of ten grooms. One child fell from a donkey, another was left behind, one mother was crying for her daughter, another calling her mother, one wanted a cup of water, another fell from a horse, and many halted and slept on the road. It was to me a night of toil, of trial, and of sorrow. Oftentimes I sinned, and wished I had never been born, or that I had not left England! At other times better thoughts came into my head, and I felt every thing will have an end, this journey will have an end.

By sun-rise we reached the village of Manswriéh, on Lebanon, from whence there is a fine view of Beyrout. We saw the ships, and beheld many others arrive. It was the whole fleet under Sir Robert Stopford. So many ships of the line were never before on the coast of Syria. It was one of the largest fleets the English ever had in the Mediterranean. The Princess Charlotte, flag ship; the Liverpool, Commodore Napier; the Benbow, Captain Stewart; the Asia; the Rodney, Captain Maunsell; the Bellerophon; the Inconstant, Captain Pring; and a great many other ships of the line, frigates, and brigs; the Wasp, the Honourable Captain F. H. Murray; and steamers Cyclops, Captain Austin; Phoenix, Captain Richardson; and so many others that space and time

are not sufficient to insert the names of all. In short, we could see nothing but ships and British flags. They were almost all British, with the exception of two or three Austrian, and two or three Turkish. I did long to be among the English, to give them a correct account of the actual state of the country, for I believe it was the want of true information that produced these disastrous consequences; but this was beyond my power, for the state of those around me was such, that if I had left them many would have been lost, and many would have starved. This was the state of all the poor Beyroulines scattered through Lebanon. They had left home with only the clothes they had on, the little money they had with them was soon exhausted, provisions could not be procured. The mountaineers, civil and hospitable as they are, could not receive all the multitudes into their houses. Myself and my family were sheltered in the house of the pastor of the village. Our servants slept with the cows, and many people in the open air, under the mulberry trees. After this anxious night, the ships began firing on Beyrout. The sight distressed us all. Our houses in danger of being destroyed, and our property of being plundered! I, for one, had left behind me every thing of value, my library, my

furniture, &c.; and all others were in a similar situation.

Anxiety of mind, loss of property, want of food, sleeping in the open air, and exposed to the night-dews, all together brought the people into a most miserable condition. It can only be conceived by the sufferers themselves. No Americans or Europeans were present to witness the calamity. I was the only doctor. My rice was soon consumed, my purse was exhausted, and I bless God that my brain was not exhausted too, though my spirits were very low; but religion is the only comfort at such a time, and confidence in God the only strength. Agues, fevers, and opthalmia, were very prevalent, and called for the exertion of what medical skill I possessed. Fortunately I had an abundant supply of medicine, of the best quality, with which I had been provided by my friends the Braithwaites, the Howards, the Hanburys, and other dear people. I began with my ipecacuanha as an emetic, followed it by aperients, and then administered the quinine. I was called for to visit the unfortunate sufferers scattered through all the villages, and some days I had five hundred patients. In my medical practice I was successful, but scarcity of provisions distressed both me and them. During this period I used two hundred ounces of sul-

phate of quinine in the neighbourhood of Lebanon.

I took up my residence in Deir Mar Georgious Alharf, so as to be in a central place within reach of visiting the scattered Syrians in different villages. The superior of this convent did all in his power to help me; and in this ever to be remembered place and charming spot, but melancholy time, I was joined in holy matrimony with my dear Martha, who was with my mother and family: it would not have been seemly in the eyes of Easterns for me to be her protector and not to be married. There was, of course, no pomp displayed on this joyful occasion; still the mountaineers brought us their grapes, figs, milk, and lambs; and the Padre superiore supplied the bread, wine, and vegetables; and thus we had a wedding feast. That very day, the day of my marriage, I was obliged to go, for the relief of a suffering family, to a neighbouring village. I often wished I had with me some of my English friends, that they might see what service a native might render to the cause of religion by charity and kindness, and above all by understanding the use of medicine. In many places I found as many as ten sick persons lying in one room! They had no change of clothing, till my beloved bride

gave me some of hers for them. I was obliged also to go at all hours of the night to places in every direction; in the valleys, near the coast, and by unfrequented difficult roads, to fetch wheat for these distressed people. I carried the food in one half of my saddle bags, and my medicine chest in the other. Every body respected me for my services, and when I took out my bible to read to them, they listened with the utmost devotion. Many called on the Lord Jesus: "Thou art our only hope, and rock of salvation; thou art our refuge; have mercy upon us!" Whether this effect was produced by the calamity, or the reading, or both, the result was good. I endeavoured to impress upon them the duty of learning from these troubles to live to God, if spared. It was my lot to attend the beds of several who departed to eternity, and I had reason to hope that they went to their gracious Lord and Saviour.

In this kind of life I was supported from on high, and though sometimes overpowered by fatigue and anxiety, yet I felt that I was a most honoured and happy man in being called to share the sufferings of the people of God, and to follow the example of the adorable Saviour, whose life was one continued series of toil and sorrow to save us from eternal woe! What a happy instrument must I be to tell those

to look to Christ, for whom He died. Indeed all my losses I count gain, and all my pains I feel to be pleasures to the inner man, when I call to mind those whom I have reason to believe were converted to God through my means, and that joy in heaven was the consequence. In this state of trial and exertion my time was passed in Lebanon, till, Beyrout being taken by the English, we returned to our house, which I found stripped of almost every thing. This disastrous year cost me nearly all I possessed, but I thank God that my life was preserved. Many other Beyroutines, who quitted the city at the same time that I did, returned to it no more! Mr. John Tottenham, R.N., a nephew of my kind friend Captain Maude, then in H. M. S. *Inconstant*, recovered for me several of my books in which my name was written, and which had been carried on board for sale, being of no use to the plunderers, as they were chiefly English books.

I must now make a few remarks on the subject of the English operations on the coast. The fleet landed the few thousand Turks at Junieh. The English knew that they could not overrun the country with their ships, and that they had no harbour on the coast, and therefore, that, if the result was unsuccessful, their case would be deplorable. Accordingly, when first the Commodore

arrived, he sent a circular address to the Syrians at large, particularly to the mountaineers, inviting them with promises to join him in driving the tyrant out! This was done. What was the consequence? The speeches of Sir Charles Napier, both in the House of Commons and in Edinburgh, the Times, the Morning Chronicle, the French journals, the speeches of Monsieur Guizot in the French Parliament, of Lord Palmerston, and other members in the British Parliament, have rendered it unnecessary for me to repeat the horrid catastrophe and the deplorable events. Where now are the nobles of Lebanon? Are these great promises fulfilled? I leave it to thinking good men, to consider it. It is absurd to say that the Druses and Christians cannot agree, and are frequently at war. The Druses and Christians in Lebanon have lived as brethren for hundreds of years. All they want is their ancient mountain government; those who could rule Lebanon well formerly, could rule it now, if placed in power.

I now resume my narrative. On my return to Beyrout I felt there was no use in mourning over our losses, but I must use energetic measures to repair them. I found many of the officers whom I had known in England—the Earl of Walde-

grave, R. N., of H. M. S. *Revenge*, and Lieutenant, now Captain Trowbridge, of H. M. S. *Rainbow*. When I went to visit him, a great storm took place, that kept me on board three days, to the great alarm of my wife, mother, and friends on shore. I was also delighted to meet Mr. F. Egerton, who was serving on board the *Princess Charlotte*, and I received great kindness from the Commander-in-Chief and his secretary Mr. Laudon, whom I had known at Cambridge. I had the honor of being introduced to the gallant Commodore Napier, and his son the brave Colonel Napier. I was also most fortunate in meeting with a relative of the Maudes on board the *Inconstant*, Mr. John Tottenham, the commander of which vessel, Captain Pring, I had the honour of knowing. It gave me great pleasure to meet the Honourable Captain Murray, of the *Wasp*, whom I had formerly known on board H. M. S. *Tyne*, when cruising off our shores. As I have before said, Englishmen, especially the naval men, are the most kind-hearted people in the world: when intimately acquainted with one worthy man among them, you have an introduction to all of similar worth and respectability. It was always a pleasure to see them in my house, and to have an opportunity of explaining to them the state of

things, and to render them any service. I was glad to renew my acquaintance with Colonel Rose whom I had known in former years at Malta, and also of becoming acquainted with other officers on shore, Colonel Bridgman, Colonel Higgins, Colonel Colquhoun, Colonel Churchill, Major Harvey, Major Wilbraham, Captain Scott, Lieutenant Philpotts, &c. My intimacy with these gallant officers unfortunately excited fresh envy against me. It seemed to exist chiefly among some of the resident Europeans, who thought I was making immense profit out of these friends. However, I did not mind it, and steadily pursued my own course.

My first step was to establish a school, which was no sooner opened, than it was filled. I had twenty-five boys, and seven girls. The word of God was taught them, as well as plain reading and writing, with arithmetic. Among the scholars was a little Druse princess, and some Mohammedan boys. It was a free school, and if I had possessed the means I might have had a hundred boys. To my great joy, the bishop established a great school in Beyrout where Arabic, Greek, French and Italian were taught. By and bye a printing press was set up; the money required for it was raised among the Beyroutine Christians. I employed a pious, but rather humbly

educated clergyman, to go and teach young ladies in their own houses; for, according to custom and law, they cannot go out after they cease to be children. The priests and medical men are the only people admitted into the inner houses. I was determined to effect the emancipation of the ladies, that they should be allowed to join the gentlemen in society, and I resolved that my own family should set the example.

It is customary in the East, for the marriages to take place at night, and all the same ceremonies are retained as existed in the early ages of Christianity. The friends of the bride and bridegroom make presents to them on the occasion, the ladies to the bride, the gentlemen to the bridegroom, before whom candles are carried. The ladies accompany their husbands, all of them covered with their veils, consisting of fifteen yards of calico. They are received by the mother of the bridegroom, and conducted to the apartments of the bride, and the gentlemen go to the husband's divan. As I had been married in the mountains, there was then no opportunity of observing the customary ceremonies; but my friends would not allow them to be omitted, so they were now to take place.

About fifty of my friends assembled, and came with their ladies to pay us the complimentary visit.

As it was in summer, and my house was about a mile-and-a-half out of town, they came prepared to spend the whole day with us. Of course I knew of their intention. When they arrived at the grounds, some of them began coughing, in order to announce their approach; for with us, coughing supplies the place of the bells used in England; and it is intended as a notice to the females of a family, to retire into the inner apartment, as some male visitors are approaching. Now I told my dear bride to be courageous, and banish all nervous fears, for I would not shut her up, nor allow her to receive her female friends by themselves; that I was in hopes of seeing at that day's feast all our friends of both sexes meet together as rational beings and as Christians. My dear wife blushed at my proposal; but, to please me, agreed to second my effort. I cannot conceive what she could dislike in it, for who would object to be let out of prison? She therefore remained with me in the divan, beautifully attired as an Eastern bride. The sun shone brightly upon us, flowers bloomed around us, my divan was sprinkled with rose and orange-flower waters, and decorated with jasmine and roses. Every thing looked gay and cheerful; and from the marble court of our house, we had a splendid view of the Mediterranean

and of Lebanon, all calculated to serve my purpose. I did not open at first for their coughing; they coughed again, became impatient, and called aloud to know if I was from home. At length I looked out upon them from a window and said, "My dear friends, I love to see you; welcome, welcome; but I grieve to find that you are all suffering from influenza. How did you get this horrid cough? Come in, peradventure I may cure you." They laughed, they came in, and entering beheld the bride in the divan. All looked amazed, and putting the indicator-finger to their nose in sign of astonishment, seemed as if they were mesmerised. We looked at each other in silence for a few minutes, and then I said, "Brethren, when I returned from Europe, you came to compliment me on my safe arrival, and to see my European curiosities; when I returned from Bagdad and Arabia, you came to see my fine dromedary and my Arabian horse; now, to-day you come to congratulate me on my marriage, and would it not be a great want of politeness in me, if I neglected to shew you the object on the attainment of which you come to congratulate me? Here she is. Martha by name, Beyroutine by birth, orthodox in religion, obedient in temper, affable in conversation, beautiful in person, the companion of my life." After

this speech, some looked pleased, some perplexed, but all remained standing, for no place had been pointed out for the ladies to take off their veils. I continued, "Brethren, now I have shewn you my treasure, will you not let me see what you have hidden under those veils? Friends, this barbarous custom of excluding from society our mothers, daughters, wives, and sisters, was forced upon us in the seventh century." I proceeded to give them a short outline of the history of our country, as connected with this system of seclusion. No sooner had I finished, than some of my guests told their wives to take off their veils, and the word was hardly pronounced when the ladies threw them aside. The great wall of ages was pulled down, to my joy; and I had the happiness of seeing the merry assembly around me all the day. I spared no expense in the entertainment; coffee, pipes, perfumes, grapes, figs, oranges, lambs, rice, and sharbet, were supplied in abundance; any thing to make them happy. Before we separated, I ventured to introduce the practice of reading a chapter of the Holy Scriptures, and family prayer. I shewed them from our own liturgy, that this had been the custom of the ancient Church; that, as we eat and drink of the bounties of God, and "live and move, and have our being" in Him, we should

thank Him for His gifts, and read His Word for our guidance. They took what I said so well, as to convince me, that, if only a few of my countrymen would take the lead in setting a pious example, great good would be effected. The Syrians are an amiable and teachable people.

My time was so fully occupied, between attendance on poor and sick people, my school, and other duties, besides friendly visits, that I found I must try and raise others to the work. I therefore took two pupils into my house; the first was Abdallah Araman, and the other Ibn Bashor, the son of a clergyman. These two promising youths I gratuitously maintained and taught. The reading of the Bible in Arabic and English, and attending family worship, was the beginning of my system, to which I added instruction in arithmetic, geography, and history. This becoming generally known, my friend Ibrahim Tanoos, of Damascus, sent me his two nephews, Petragie Zacharias and Moossa Tanoos; and I felt it my duty to receive these dear lads, who left their homes and friends for education. My house was rather small for their accommodation, but my means did not at that time enable me to enlarge it. While I was deliberating on the subject, it suddenly occurred to me, that I had a sum of money in the hands of my friend Katchieh, of Bagdad,

ever since the year 1837. Of this money I had not heard any news for four years ; and this year, 1840, I wrote to him to inquire about it. In his reply, my good friend Katchieh announced that he had purchased for me a large quantity of Persian tumbac, (or tobacco that is smoked in water), which he sent to Damascus. I got it on to Beyrout, and by the sale of it, realised a thousand pounds. This success cheered my spirits ; I enlarged my house, improved my grounds, and was very comfortable with my family and pupils. After the repairs were completed, the patriarch honoured us with a visit and staid a week, during which time we had also the pleasure of seeing the Bishop of Beyrout.

This was a most favourable opportunity for interesting these two prelates in the cause of education. I gave them a detailed account of England and the Protestant Christians ; and I tried to impress them with a conviction of the sincerity of Protestant Missionaries. The patriarch entered warmly into all my views and feelings. He said he was sensible of the ignorance of many of his clergy, and of the importance of a seminary for training pious young men for the ministry ; but that it must be the work of time, and great caution and prudence were necessary. The patriarch proved his zeal by giving six thousand piastres a

year, one-sixth of his income, towards the support of the Damascus school. He wrote to all the churches throughout Syria, to raise schools. In short, there cannot be a more zealous prelate; he is a true father of his people; he is most liberal and most amiable, in proof of which I will mention the following instance:—

While he was with us, a Doctor Kearns and his wife arrived from England. We had pleasure in receiving them as our guests, according to Eastern hospitality, which is too often misunderstood. It was fast-time when they happened to arrive, and I was perplexed how to arrange my table. The patriarch and other prelates would only eat of what is allowed on fast days; my European guests, on the other hand, would have thought it starvation if they saw no meat on the table. All were my friends. What could I do? I always act on one principle, to offend no one if I can help it, and to spare no expense, if all can be made happy under my roof. Accordingly, I ordered a dinner that should suit both parties, as I had on other occasions when my Jewish friends visited me. As master of the house, I took the head of the table: the soup and the mutton were for my English guests, the rice dressed with oil and the fish were for the holy fathers. The patriarch asked a blessing, and with

great politeness requested me to serve the foreigners first, saying, he was at home. I did so, and then the Bishop of Beyrout and the archimandrite; but when it came to my own turn, I was at a loss what to do. If I ate of the English dishes on these fast days, I should be stigmatised as a heretic by the orthodox party, and considered indifferent to all religion; if I ate of the other dishes, my English guests would look upon me as superstitious; so I came to the conclusion that I would not eat at all, according to the Apostolic injunction, "If I make my brother to offend, I will eat no flesh while the world standeth."—(1 Cor. viii. 13). I considered that the doctor ought to know the customs of the country he visited; and that, if he called it superstitious, he would only be attacking me personally, and that from this he would forbear if actuated by a Christian spirit. I said within myself, "If he inquires, I can give him a satisfactory reason; but if I lose the confidence of the patriarch and the prelates, I lose the very opportunity I have so long sought for, and injure the cause I have at heart. So I helped myself from the dish allowed on fast days. The patriarch, looking at me, said, "Dear Assaad, you are poorly; that dish will not agree with you; the object of fasting is only to check gluttony and drunkenness;"

and he handed me a basin of the delicious soup prepared for the English visitors, saying, "Eat it, and may a blessing rest upon you." This kindness of the patriarch cheered my spirits, not that I cared for one kind of food or the other ; but I was grateful that the head of our Church should help me out of my dilemma, and shew that he held the opinion, in common with all true Christians, that salvation does not depend on such trifling observances, but upon the mercy of God through the Lord Jesus ; and that devotional acts, and a holy life, are the necessary effects of a lively faith in the Son of God.

The patriarch and the rest of the company were amazed at a strange story related by Dr. Kearns, who stated that he had left the archbishop of Tripoli in London collecting alms. We all knew that our Archbishop had never quitted Tripoli, and wondered how the people of England could credit such a tale.

I found now the benefit of keeping on good terms with all parties, and paying honour where honour is due, for the patriarch allowed me to lay before him my views on education, &c., and shewed himself disposed to spare no exertions to propagate these blessings through the land. How much I wished that my English friends could have heard

our conversation ! for I am sure, if we understood each other better, we should love one another more.

I will here say a few words respecting the mission of Dr. Kearns. About a year after leaving England, I received letters from Sir E. S——, saying he had formed an association for sending medical men to Syria. I wished at the time that no such distinct association should be formed ; but that the good intended might be done under the already existing society ; still, knowing the peculiarities of Sir E. S——, and believing that God would “overrule all things for good,” and wishing to shew my hearty desire to second any effort made to benefit Syria, we felt pleasure in exercising our Eastern hospitality, received these strangers, and welcomed Dr. and Mrs. Kearns to our home, hired for them a house, engaged an interpreter for them, and saw them comfortably settled.

Shortly after, I visited Damascus, and had the pleasure of seeing the school of the patriarch there, under the direction of the Rev. Khoorie Yooseph Hadad, an excellent and learned clergyman, who devoted all his time to the good of his people and the cause of education. I delighted to hear him preach the Gospel in his Church. The school is supported by the patriarch and the natives. Instruction is given in Arabic, Greek, and Italian,

grammar, arithmetic, music, the Holy Scriptures, and the Liturgy of the Oriental Church. A class intended for the ministry read theology with Khorie Yooseph. This excellent school has sent schoolmasters to Homs and Hama; and Khorie Esper, one of the pupils, has also opened a school at Tripoli. The liberality of the patriarch provides, that every town in Syria shall be allowed to send two pupils to be educated and maintained gratis at this institution. This excellent clergyman lives in a most self-denying manner; his salary is £40 per annum; he spends all his private income for the good of his Church and country; he is very sound in doctrine, very charitable. At my request, he helped Mr. Schlitz, of the Church Missionary Society, in his translation, welcomed travellers, assisted those who came to study oriental literature, and led the life of a real Christian. Rejoiced to see what a brilliant epoch was opening for our Church, I often wished for my friend Mr. N——, who told me that he had heard a Missionary stating that he had not met with a pious Christian in the Eastern Church! Now I could point out to him many in almost every direction, who are living a godly life for and in Christ Jesus. I know one among many, who every evening carries food under his cloak to the poor at their own

of God for the souls of men. His name is Moukdisi Sikali, of Tripoli.

In consequence of these efforts on the part of the Protestants, the Jesuits became very active, forming colleges, visiting the sick, and doing all in their power to extend their creed. On the other hand I was resolved to exert all my influence to prevent them from gaining access to our people, which brought upon me their vengeance, and the anger of their adherents. A Roman Catholic, half Englishman and half Levantine, but of considerable influence, took a particular dislike to me, and it will soon appear how he shewed it.

I felt now more than ever the necessity for well-educated men of our community taking the lead in schools and elsewhere, to make a stand against the efforts of the Jesuits; and that, young men thus employed ought to possess great abilities and superior education, to be able to contend with the Romanists. I therefore sent to England, first, Abdallah Azar; second, Antonino Ameuny; third, my own pupil Petragie Zacharias; fourth, another of my pupils Abdallah Araman; fifth, Moossa Tanoos; sixth, Nassif Giammal, believing, as I expressed to my committee, that those who had promised to educate such a number of Syrians, would now come forward. Other Syrians,

encouraged by my example, went to England also for improvement; a most extraordinary change in a country, where formerly it was thought a great undertaking to perform a journey of fifty miles, whereas now young men were leaving their friends for a distant land, and their friends parting from them only because I recommended it. Such confidence in me was a signal token of Providence having disposed their hearts to the work. This increasing desire for education made a strong impression on my mind; and gave me the assurance that even the present disturbances might lead to a complete change in Syria, for the accomplishment of God's promises in favour of that land. "Is it not of the Lord of Hosts, that the people shall labour in the very fire."—(Hab. ii. 13).

I wished much for sufficient funds to extend my operations; but, instead of receiving money from England for the establishment of schools and the support of young students, the exact reverse took place. I received many kind letters from my dear friends in England; but those that treated of money-matters were very gloomy. Our treasurer, the Hon. Capt. F. Maude, told me in his letters, that all the Syrian youths fell on the funds of the committee, that the funds were exhausted; and no wonder, since there were eight

of these candidates for education on the list, two besides those whom I had sent. The few hundred pounds I had raised previous to my departure, would go a very little way in England; so I gave up every hope of receiving money to establish schools or anything else; and the support of my own school fell entirely on me. Other letters were still more gloomy, announcing that the committee were under the necessity of curtailing my allowance for want of funds. This was throwing cold water on all my hopes and exertions, and taught me not to build on promises, nor to trust in an arm of flesh. I wrote to my excellent and most kind friend to beg that he would use whatever money was reserved for me, for the support of the youths, for I would carry my point at any sacrifice; and I would not leave room for the world to laugh at my failure, nor the enemies of truth to say, "Aha, so would we have it." I therefore set to work in earnest to labour for my bread, for the support of my school, and other charities that have claims upon me. God having at all times prospered me in business, I got on very well; but it vexed me, that while I was thus earning my livelihood, some of the English merchants, and even some missionaries, affected to believe as if I had something like the Exchequer of England at my dis-

posal. How true it is that "one sin destroyeth much good." Thus envy on the part of some and misconception on that of others, were combined against me. Sometimes the mischief was brought about in this way. A traveller arrives in haste, he wishes to see Syria in a month or two without understanding a word of the language; he has a letter of introduction to some merchant, and if to a Roman Catholic consul, I leave it to my readers to imagine the tone of conversation respecting me.

The hearts of some of the petty merchants are full of bitterness towards me, for making the Syrians so well acquainted with England; for I have spared no pains to familiarise my Syrian friends with weights, measures, exchange, and the commercial ways in England, thus teaching them how to correspond with English houses directly, and not through agents; in short, if I can in any way improve a Syrian, I will, whether in arithmetic or in commerce; and this conduct on my part pierced the hearts of these selfish men. I went so far as even to write for the native merchants, English, French, and Italian letters. Why has God given me the knowledge of these languages, if not to be applied to some good purpose? And it is good to promote commerce.

Now, whether fortunately or otherwise, I knew thousands in England, and thousands knew me; so almost every traveller who came to Syria had heard something of me. The very first time my name was mentioned by any of these travellers to one of these unchristian men, his answer was, "All humbug;" but this was counterbalanced by the better party; and so long as I remained in the country, the two sides of the scales were equally balanced, for many of the travellers brought letters of introduction to me, and several were godly men, whom I had pleasure in welcoming to my house, such as good Captain Sir G. Otway, the Rev. George Fisk, the Rev. Mr. Erskine, the Rev. A. Howlett, the Rev. J. Ayre, Mr. Strickland, Col. Churchill and others. Nothing gave me greater pleasure than seeing these dear people in Syria; they spoke as became children of God, and created good impressions wherever they went. Their acquaintance I value, their characters are lovely, and their sojourn among us was a source of unmixed gratification.

But I suffered indirectly in another way. Many of the nobility who visited our land I had the honour to know, and when Lord C—— came to Beyrout in the summer, I invited him on account of the heat to pitch his tents on my grounds. His lordship accepted the invitation,

and he and his party remained there several days. I was delighted to find, as his lordship's medical attendant, an old friend of mine whom I had known at St. George's hospital. The arrival of such distinguished visitors on my grounds excited an increased degree of envy, for it was imagined that I might avail myself of the opportunity of informing them of the selfishness which opposed the improvement of the natives, the irreligious character of my opponents, and of the schemes of the papists. A report was spread that I was fleecing these noble visitors, and buying for them a quantity of jewels. I have letters proving that these falsehoods were uttered by a popish adversary at Damascus; and since my return to England Lord F. E.— told me this: "So great is their hatred that they have accused you of buying for me a quantity of jewels at an enormous price; though I had only purchased a Druse ornament, a horn and bracelet, at the value of 5*l.* 10*s.*, and the silver alone is worth that!" If I had not been informed of this slander on the best authority, I could not have believed that people were so wicked. Still I went on with my mercantile transactions, and in one instance, to the astonishment of every body, I made forty per cent. on prints from England. I divided

my time between my business, my pupils, and visiting the school and the sick, and though I felt overpowered by this multiplicity of cares, I still cherished the hope of relief and assistance on the return of my pupils from England.

I was thankful that I had it in my power to distribute many copies of the Holy Scriptures, and, in conversing with those who received them, to bring forward the pure doctrine of the Gospel, thus laying the foundation of a great work. But the unsettled state of the country was against me, and the civil war that broke out between the Druses and the Maronites again interrupted my proceedings. This civil war, so destructive in its consequences, was occasioned chiefly by the intrigues of those who will have an awful account to render in the day of judgment. In a few days hundreds of villages were burnt, many men, women, and children, most brutally murdered; their houses, their silks, their trees, all destroyed. Thousands of families, who a short time before had been happy in their own homes, possessors of land, entertainers of strangers, loved for their hospitality, respected in their country, were now without house or purse, wanderers with only the clothes they had on, and these wretched multitudes, chiefly Christians, came to Beyrout. All the Beyroutines did what they could to

accommodate them. I for one received many. My town-house and my country-house were full, and my grounds also, where hundreds were only sheltered by the mulberry-trees; and this was a specimen of every other family in the town and neighbourhood of Beyrout. These unfortunate people belonging chiefly to the higher class of society, they could not go about begging. We had to support them, one subscription after another was raised, and the burthen fell very heavily on the Beyroutines. For my part, I gave up my schools, &c., and attended to these stronger claims, to give these sufferers food and medical relief. No pen can describe the misery.

I was still in hopes of receiving some help from my committee, when a letter reached me from the chairman in London, desiring me to come with my family to England, that it might be seen what was to be done with the Syrian youths, &c. I felt the hardship of my situation, that I was required to give up the business I had commenced, and all my home comforts, and prepare for further trouble. Still, as my presence was required in England, I tried to persuade myself that it might be the means of reviving an interest in behalf of Syria; that my friends would perceive how great had been my sacrifice and losses, and have it in their power to

set all to rights. My dear wife was overwhelmed with sorrow at having to part from her mother, brothers, and sisters, to give up her beautiful house and comforts, and to go on board a ship with a child. In any case these would be no ordinary trials, but she felt them particularly, as she was the first Syrian lady that had ever left her country to go such a distance. Finding, however, that I was bent on complying with the wishes of my committee, she at last consented. We sent away our furniture, some here and some there, and let our house to Monsieur de Weldenbourgh, the newly-appointed Prussian consul-general. We left Beyrout the 28th day of October, 1842.

We were obliged to embark in a sailing vessel for Alexandria, there to meet the steamer; the weather very stormy all the time. I had to nurse my child, my wife, her maid, and my friend Hana Araman, who was going with me to England for education. My dear wife feared every minute that we should go to the bottom, and I was miserable in seeing her suffer. After nine days we reached Alexandria, where we had to perform quarantine for ten more. From thence we took the steamer to Syra and Malta, where we passed another fifteen days in quarantine. Here we met

my good friend Colonel Churchill, who introduced me to Sir E. Owen, from whom we received the utmost kindness. Captain Austin, of the splendid steam-frigate Cyclops, kindly gave us a passage to Marseilles; but owing to our having embarked on board that vessel before the termination of her quarantine, the French authorities detained us ten days—our third quarantine. The Cyclops having landed the mail and us, pursued her course, leaving us to count the hours of our confinement; but I must admit that the quarantine station is charmingly situated, and admirably conducted. From Marseilles we went to Paris, and were a month on the journey, owing to the many difficulties we met with in ascending the Rhone. In all we were three months in reaching London, where we arrived in January, 1843. My difficulties and trouble are beyond my power to describe, I wonder I was not quite bereft of my senses. The just complaints of my wife, the helpless infancy of my child, the useless maid, and the youthful Araman, neither of whom could speak a word of any European language, all combined to overwhelm me. Still there was a lurking hope that in dear old England, all would be right. On our arrival, my friends the Trimmers received us all into their

house, though I had previously entreated them to take lodgings for us. They were indeed truly hospitable, but I could not bear the idea of encroaching on them, for I was no longer one Assaad, but many Assaads united. The Syrian youths assembled round us, and we found ourselves a colony in London.

CHAPTER XX.

ARRIVAL IN ENGLAND.

ON arriving in London, I waited on my committee. I was glad to see them, and they were glad to see me; but house or quarters for the reception of myself and family were not even mentioned; and after the large sum of money I had spent in my journey to England, I was quite distressed how to proceed; but I suppressed my feelings, and kept my grief in silence, especially when I found the Society was in debt to the amount of four hundred pounds, and this independently of my salary and expenses. I prayed to the Lord for his support, under a trial too great for flesh to bear, in a strange country with my wife and family, and surrounded by difficulties. Ever since 1836, I had been struggling in the Syrian cause; my money was spent: that which I ought to have reserved for the support of my family was gone; and that which I had raised before my departure had been spent upon the Syrian youths. Only my passage out had been

paid; and what I had received as my salary since 1838, did not exceed three hundred pounds, a sum not equal to what I had spent in one journey only. But the sacrifice I had made was for Syria, the youths who are to be educated are my countrymen, and my committee are my best friends. I would rather starve than bring any of them into difficulty; and as no good can be effected without a sacrifice, I submitted to the decrees of Heaven. Now, what was to be done? The society was in debt about four hundred pounds; the annual subscriptions did not amount to one hundred pounds; and the expenses of the young Syrians alone were annually about six hundred pounds. I had but two alternatives, either to send them all back without finishing their education, or to carry them through at my own expense. I could not bear that my enemies and the enemies of the truth should triumph, and I determined, by the help of God, to accomplish what I had begun. I therefore framed my report to my committee after this manner:—

“That they were aware of the wars that had taken place in Syria, and of the consequently unsettled state of the country; that, nevertheless, the people were eager for education, and schools had been established by the natives in different places, which schools would be materially improved if they

had efficient teachers, such as it was my object to qualify these young men to be; that there was no impediment to the free circulation of the Holy Scriptures, for I had myself given away many copies; that female education was commenced, and many worthy young men were eager to study in England; that I had brought with me Hana Araman for education, and begged them to put him on their list." My committee expressed their regret that their want of funds prevented their acceding to this last request. Thus Hana Araman was left on my hands, and thus the whole of his expenses from the time of his leaving Syria fell very heavily on me. Indeed, if it had not been for the kindness of Mr. Bevan Braithwaite and his excellent friends, I know not what would have become of poor Hana. I took apartments in Milman-street, and here my beloved wife was taken ill. Gazelee her maid did not understand a word of English, and no earthly consolation seemed left to us, only God's Holy Spirit could produce any comfort.

When I thought of the sums I had spent, which was a fortune in itself, the comforts we had left at home, the situation we were now in, and the daily demands upon my purse, I could not refrain from tears. My heart was ready to break. I had still dear friends who were as kind as ever, but to none

of them did I lay open my situation, while expenses went on draining me of what we had laid up for our old age, and for our children; but I trusted that God would supply all our wants. Three of these esteemed friends I have now lost, and miss them much, the Earl of Munster, Mr. Trimmer, and Mr. Jonathan Backhouse—all have departed to their rest. However, it is of no use to add sorrow to sorrow, for we are all hastening to eternity, and it ought to be our object to do all the good we can while we remain on earth. The London friends who had been kind to me formerly, were equally so now; politeness and etiquette were not wanting; I had the calls and the cards, and I returned the same attentions. At the excellent Dowager Duchess of Beaufort's, I had the honour of being introduced to the Chevalier Bunsen, to whom I explained the state of things in Syria. The Dowager Viscountess Hawarden and her excellent circle manifested the same kindness as formerly, also the truly kind Braithwaites, the good Noels, Lord Galloway, Mr. George and Lady Louisa Finch, and Captain G. Otway, who introduced me to his excellent parents, who proved most true friends to me, and gave me many valuable introductions. To the names of these dear friends I must add those of the Lady Trou-

bridge and her beloved circle, the kind Hanburys of Plough-court, the Forsters at Tottenham, and my clerical friends, the Rev. Mr. Burgess, the Rev. Mr. Niven, and others. I was much cheered by the arrival in town of Lord and Lady Francis Egerton,, Lord Bexley, and Lord Castlereagh, Lady Simpkinson and her dear circle, Mr. Rashleigh, who all received me with their accustomed kindness, and public meetings were arranged for the benefit of the Society. One was held in Store-street, where the Honorable and Rev. M. Villiers presided, the Rev. B. Noel was present, and it was so crowded that hundreds went away for want of room. Another meeting took place at Chelsea, another at St. John's-wood, where good Captain Otway was president and spoke; and others at Tottenham, Newington, and Bayswater, through the kindness of my good friends the Moneys, the Forsters, the Hanburys, and the Smalleys.

By these means, the Society's debt was paid, and we got afloat again, to my great delight; for it was my earnest desire to see my committee relieved from every burden. My dear wife could not understand why I should make such exertions, and lay myself under obligations for money, which was to be paid away to and for others, while I was spending what little remained of our

own. Anxiety on this account, with the want of the comforts to which she had been accustomed at home, the severity of the weather, the fogs of London, which were such as to make her ask me at noon, when it would be morning, and above all the inconveniences arising from her ignorance of the language, and the confinement to small rooms, brought upon her fainting fits, which increased to violent hysterics, that made me miserable, and perplexed me, rendering my life a continual torment. Some of our friends the Hon. Isa. Maude, Mrs. Pownall, Mrs. Patrickson, Miss Braithwaite, Miss Collison, and others, often called in their carriages to inquire after her; but generally my dear wife was in a fainting fit, and could not see them, and when we were able to receive them, it was most painful on account of our miserable quarters. I had placed Hana Araman at school, and poor Gazelee the maid, having been robbed of her clothes, was very cross. My medical friends Dr. Thomson, Dr. Yates, Mr. Brown, Mr. Willisford, and others did all in their power for the relief of my wife, but for a long time without success; she daily grew worse, till at last I was obliged to remove her from Milman-street to Euston-square, and our dear newly-born child Mary Anna I

placed with a nurse, Mrs. Henderson, who was as kind to her as a mother.

The expenses I incurred I soon found would be large, and therefore wrote to a rich individual who had formerly possessed regard for me, reminding him of his offer to pay for four young Syrians. In his answer he asked me to join his association, with a promise of a salary. I told him that I could not part from the dear friends who formed my committee, such as Noel, Burgess, Maude, Smalley, Niven, Otway, Hope, Carus, Coates, Scholfield, Hill, MacBride, Broderick, Fisk, Farish, Woods, Braithwaite, Farren, Curzon, Cooper, and such holy men, for all the gold in the world; in short, that I would not let the enemies of the Gospel blaspheme, or give them room to say, that As-saad Y. Kayat was running after salary. I added, that if he thought that any of these gentlemen anti-scriptural, he could give the money to a clergyman well known to him and to all for piety, zeal, and Gospel truths, and whom no one could accuse of not being an Evangelical, and he would be sure to spend the money in an education worthy of such a trust, and in accordance with the tenets of the Word of God. In his reply he did not deny his own responsibility, but asserted that he made the promise, on condition

that the lads should be educated in a certain school; to which I answered, that I remembered no such condition, and that at that school they could not learn medicine, which was a most essential point. The final communication from this gentleman was, that he would have nothing to do with the business, and that the money he had promised, he had given to another charity. This answer came from the gentleman, who, by my trusting too much to his promises, was the chief cause of all my embarrassment; for, had it not been for the promises of such wealthy individuals to support a number of young Syrians, I would not have sent over so many at once, and then I should have had money to do good in Syria, to spend in England, and no difficulty would have occurred.

With the exception of one or two very intimate friends, no one inquired how my own personal expenses were met; for many who were most kindly disposed towards me, took it for granted that all my expenses and comforts were necessarily attended to by the committee, who had no power of the kind, from the falling off of subscribers. But the Lord is merciful, He supported me, and made me feel that the love of money is the root of all evil; that the rich

will not part from their money unless they are children of Christ. Now, seeing that this was the result of my trusting too much to an arm of flesh, and the conduct of some individuals reminding me of the Word of God, at one time, "If it had been possible, ye would have plucked out your own eyes, and have given them to me; am I therefore become your enemy, because I tell you the truth?" I resolved henceforth to trust only in God, and press forward towards the accomplishment of my object, though in the end I might see my family reduced to poverty. But I must here gratefully mention a strong contrast to the character above alluded to, compared with whom the gentleman I now speak of might be called poor. This excellent clergyman the Hon. and Rev. ——— promised me that he would educate one Syrian. Before the young men arrived, his health had failed, but, mindful of his promise, he has ever since paid the Society £20 per annum.

The ever kind family of the Harrises of Walthamstow, who do good for its own sake, with the help of their beloved pastor the Rev. Mr. Wilson, and his pious curate Mr. Nichols, arranged a meeting, at which a collection was made; another meeting took place at Islington, and a splendid one at Camberwell, where the powerful and zealous

Melville took the chair, and excited a great feeling of interest in the Oldfields of Champion Hill. I shall always feel indebted to the Rev. J. Pennett for introducing me to them. I lectured also at Hammersmith, Kensington, Kennington, Blackheath, Gravesend, Richmond and Kingston, where I have met some of the best people. Other friends were raised up to the Society, and the subscriptions increased to nearly £100 per annum. One generous and kind believer, who is now in heaven, Mr. Hyndman, presented the Society with a cheque for £20. His dear nieces are heavenly minded like him. I was cheered and encouraged in being thus assisted in the support of my young men, for every net farthing was expended on them, and the rich could not say, "Assaad has failed, and will have recourse to me." The Rev. Mr. Campbell of Paddington, to whom I was introduced by Mr. Smalley, arranged a meeting for us, and so we kept our wheel going. But as every quarter numbers of bills from the different schools were sent in to the chairman of our committee, I was required to be perpetually lecturing and talking. I took comfort under this trial, from our old proverb, "Man's misfortune is only the beginning of his prosperity;" but it became an imperative duty to curtail the

expenses, and we decided to send back Abdallah Azar and Habib Rezkala, which saved the Society £200 per annum. My next step was to visit Cambridge, where I found comfort in opening my heart to Mr. Carus, whose very name expresses his character, for he is all love. I met his young men, who each subscribed £1, and several of the professors put down their names for £5 each; amongst these were Messrs Carus, Egerton, Morris, and Dr. Oliphant, to whom I had a letter of introduction from the Rev. Mr. Watson, of St. Phillip's, London. I begged these gentlemen to take Petragnie under their protection, and when I returned to London I sent him to Cambridge. While I was at Cambridge, I met, at the rooms of Mr. Carus, an old friend of mine, Mr. George Kingston, formerly of H. M. S. Tyne, whose acquaintance I had formed in Syria, and who conferred on me the favour of most valuable introductions to his excellent parents.

It now appeared to be desirable that my wife should have change of air, and I took her to visit some friends at Birmingham, where I happened to arrive the day before a missionary meeting, at which I was requested to speak. I had brought letters of introduction to the Rev. Prince Lee, the Rev. Mr. Gaidge, the Rev. Mr. Garbett,

and others. Though they were desirous I should speak, my clerical friends were exceedingly cautious and fearful of my naming Syria; I subsequently found that the occasion of this was, that a certain man, called Archbishop of T——, had been a short time before in Birmingham, accompanied by an interpreter, named Abdallah, who, after collecting large sums of money, was discovered to be a Roman Catholic. I had heard in London of this archbishop; the Chevalier B—— told me he could not have collected less than £1800, and had been imprisoned in consequence of it. I had been asked about this man at Cambridge, and now at Birmingham I was at the head-quarters of his practices; but I had no right to be responsible for the conduct of every Asiatic, any more than an Englishman for that of every ruffian European. I did not call myself a bishop, nor did I ask money for myself or even for Syria; but I came to deliver a lecture, to tell my tale, and to leave my cause to stand or fall as it deserved. If thought worthy, no doubt it would obtain support; if not, no sensible man would support it. If money was collected, it would not be taken out of the country, but would be paid to the English schools, where the Syrian youths were receiving their education, and for that pur-

pose would be forwarded to the treasurer of our Society in London. I would have nothing to do with it. I had letters of introduction from Mr. Hanbury of London, to some respectable members of the Society of Friends at Birmingham, and to the excellent family of the Lloyds from Mr. Braithwaite. With such support there was no difficulty in arranging a public meeting in the magnificent Town Hall, where Mr. Bracebridge of Atherston Hall, whom I had known in Syria, most kindly and ably occupied the chair. This splendid hall was crowded to excess, great numbers of people went away unable to obtain entrance. Several of the police were stationed at the door to prevent accidents among the multitudes assembled. The platform was crowded with clergy and other gentlemen, and numbers of beautiful ladies filled the room. The sight was most brilliant. I felt quite overpowered, at the thought of all these people being assembled to hear me. I raised my heart to God, silently imploring His help, and rose, when the cheers, the applause, and clapping of hands affected me so much as almost to prevent utterance. After a very kind introduction from the chairman, who testified to his having known me in Syria, I commenced my lecture, of which I kept notes, in accordance with the wishes of my friends.

CHAPTER XXI.

LECTURE FIRST.

SIR, Ladies and Gentlemen—The honor you have done me in assembling here this day, encourages me to address you, although it be in my broken English. My appearance will testify that I cannot be expected to speak your language fluently, but I can give you some plain information respecting the objects of our Society. The country which gave me birth must ever be interesting to all who love their existence, because it was the cradle of the human race; to those who value education, because it was the cradle of literature; to those who love their table, because there agriculture was first practised; to those who delight in their villas, because it is the country which first taught architecture; to those who love the arts and trade, because it was in ancient times the resort of men who wished to learn different sorts of workmanship: it is the country that should be dear to the poor and the rich, the old and the young, the male

and the female, the clergyman and the soldier; to all who love God, and all who love their fellow-creatures.

Doubtless many will wish me to prove these assertions, for the English require every statement to be supported by proof. Christians must follow the example of their great Head, in doing good unconditionally, and to those who deserve it not; but I will bring forward my proofs, and then solicit your bounty as a debt of gratitude the world owes to Syria. You who love Christianity must love Syria, because it was there the Divine Saviour atoned for the sins of this guilty world; there His divine command was given to natives of that country, of Jewish and Gentile origin, to go and preach the Gospel; and they went forth at the risk of their lives. They and their successors proclaimed the Gospel to the world; to the West, to you—to you, my English hearers, who owe everything to Christianity; to you, ladies, who are especially indebted to Christianity; for where it does not exist, your sex is degraded, burnt alive at the death of a husband, or shut up in the harem. It was so in ages past, and it is so now, throughout Asia and Africa. Wherever there is but little of Christianity, there is little of female liberty and respect; wherever there is no Christianity, there is

no regard for the female character; and wherever the light of Christian truth shines brightest, there female influence is held in the highest esteem. My proofs are present in this hall; here you take the first seats; every head bows to you, and every heart anticipates your approbation; and to look beyond this assembly, and consider the country at large, is it not happy and prosperous under the reign of a female sovereign? May Her Majesty, Queen Victoria, long live, and gladden the hearts of her faithful subjects!

To you who love your existence and your own country, ours should be dear, because from thence Noah and his sons came forth and peopled the earth. It is called Shem to this very day, after the name of the patriarch. It was the cradle of literature—the very place where letters and the art of writing were invented; and as for our architecture, the remains which exist to this day of Palmyra and Baalbec, are the finishing lessons to all eminent architects, whose studies are hardly considered complete if they have not had an opportunity of visiting those celebrated ruins. In agriculture, the names of many of your fruits and vegetables testify their origin to have been Asiatic; as Jerusalem artichokes, a name derived from the two Arabic words, which signify thistles of the earth; and damsons,

or damascenes, which are plums of Damascus. I might easily multiply examples, but time does not permit. The use of windmills was introduced into Europe by the crusaders; to ascertain this you have only to examine history.

As to trade and the arts, do we not see in the shops a Syrian word used to give a title to the article, such as Damask cloth and Damask silk, Damascus steel swords and razors; and in medicine, gum-arabic and “the cordial balm of Syriacum,” &c. If you read history, you will find that young men formerly went to my native town, Beyrout, or Byritus, to study philosophy, mathematics, and the law; and in the same country arithmetic, algebra, alchemy, and other branches of learning, were first known.

This country should be dear to the rich, because the word of God, there first revealed, has taught them how to take their best treasures with them to heaven; and to the poor, because there to the poor the Gospel was preached; to the minister of the truth, because there his office was instituted; and to the soldier, because there the centurion served God; to those who love God, because there the Creator was reconciled to sinful men; to those who love the earth, because there we were taught that we might enjoy the fruits of the earth.

Time and my broken English will not admit of more evidence on the subject; but I appeal to your own feelings, whether such a country has not a strong claim upon you. Will not Jerusalem, Damascus, Antioch, excite deep reflections in your minds? Perhaps you will like to know what I am, who thus address you. I am, by the grace of God, a Christian—a descendant of those apostolic Christians of whom you read in the Bible. This assertion may startle you; but it is a fact, that a body of Christians has existed in Syria from the time of our Lord to this day, descendants of those who were converted on the day of Pentecost, and also by the preaching of St. Paul at Damascus and Antioch.

That the Syrian Christians are descended from those primitive Christians I have just named, is proved by the historical fact, that the Mahommedans conquered our country twelve hundred years ago, and since that time, conversion to Christianity has been prohibited by the Mahommedan law, under strict penalties; so we are living witnesses to the truth of what is said to have occurred in Syria more than eighteen hundred years back. It is proved by our very existence, which existence is also a monument against the unfounded claim of the Bishop of Rome, for we have all that time stood as an inde-

pendent episcopal church. We have maintained the ancient manners and customs, which illustrate the Holy Scriptures, as I will prove to you, when I have next the honour of addressing you.

And now, my dear friends, the question is, why is this meeting held, and what is the object of my address? I am not a General Tom Thumb, exhibiting myself; nor have I eloquence to display. I have not a political question to agitate, nor any peculiar religious doctrine to advocate. It is sympathy I seek. I wish to tell you that a native agency is required to do good; that to educate young men from among those natives who speak the Eastern languages, will not be an act of benevolence confined to that spot, but a great work of Christianity for Asia and Africa at large, for the Syrian constitution is adapted to most climates, and their language, the Arabic, is known all over the East.

But it is whispered about, that cheats have visited you lately, who collected money under false pretences, and that you will not be imposed on any more. It is hard that a good cause should suffer for a bad one. This would not be just; it would be like the Eastern story of the unrighteous judge, which I will now relate.

In former times there was a thief in a great

city, who one night broke into the shop of a poor weaver, who had happened to leave his wheel standing near the door, so that when the thief in the darkness of the night was feeling for the cloth, he fell against the wheel, and one of the spokes entered his eye, and plucked it out. The thief, sadly grieved at this calamity, went to complain to the judge, who, being well bribed, sympathized with the thief, and gave sentence for vengeance on the poor weaver, who was sent for to the hall of justice, and received a severe rebuke for having placed his wheel at the entrance of his shop; and “an eye for an eye,” he was to lose one of his eyes. The poor weaver was so astonished, that he was unable to utter a word, or to ask what business the rascal had in his shop; but he quietly drew near to the judge, and put a few gold pieces into his hand, and kissing it, said, “Oh, my lord, you are quite right, the innocent man must be avenged for the loss of his eye, but I am a poor man, and I have a family who depend upon my labor. I throw the shuttle on two sides, and each time I require the use of my two eyes; indeed, I cannot work without both. My next-door neighbour is a pipe-maker, and whenever he makes a hole in a pipe, he shuts one eye to see with the other if it be right, and if the pipe is

straight. Thus he wants only one eye, and can spare the other. If you will avenge the complainant by taking the pipe-maker's eye, we shall all have our respective wants supplied. The thief will have his revenge, I shall keep my two eyes, and the pipe-maker will get rid of his superfluous eye." The judge was pleased, and sent for the pipe-maker, to repair his pipe. The poor fellow placed it against his eye to see if it was all straight, and the judge asked why he shut the other eye. He replied, in order to see better. Then said the judge, "We will take your eye, for you do not want it;" and thus the judgment ended. Now, my good friends, if because somebody has deceived you, I am to be considered responsible, your decision will be very much like that of the judge I have just been describing. (The hall echoed with laughter and applause, which lasted for more than ten minutes; I then proceeded): I solicit your benevolence and your prayers for the society, and the means to enable my committee to pursue their holy work, and complete the education of the young Syrians now under their charge, for the purpose of establishing a native agency. I leave it to you to judge whether this is not a cause worthy of your benevolence.

I thanked the chairman, and the company assembled, and sat down amid loud cheers; when the collection was announced it amounted to about £50. The chairman asked if it was their pleasure to have another lecture? All hands were lifted up, and a day was fixed for it. The shaking of hands followed; I never experienced more kindness and attention, for which I here desire publicly to express my grateful thanks, as well as to the editors of the Birmingham newspapers, to whom I am much indebted.

While preparations were being made for the second lecture, I went with my wife to Walsall, where I met that valued and beloved minister of Christ, the Rev. G. Fisk, the vicar, who, with his amiable lady, and son and daughter, introduced us to a delightful circle of friends, as having received him at our home in Syria. He offered to assist me by every means in his power, fixed a meeting for me at Walsall, and promoted other meetings, at Wolverhampton, Lichfield, West Bromwich, and Hales Owen. He was a passport to me with all his clerical brethren in these places, who received me with the greatest cordiality. Would to God that every Englishman coming to Syria had the same love, devotedness, and zeal! At Walsall I gained friends whom I

value more than all the pearls of the Bahrein, or the gold of Ophir. Mrs. Fisk's invitation was eastern-like—not ceremonious, but truly hospitable. She would have me, my wife, our child, our maid, our pupils, all under their roof, all to partake of their “bread and salt,” all to associate with their lovely circle. And we experienced genuine kindness and true hospitality from our valued friend, Mr. John Forster, and his excellent brother and family; and also from Mr. and Mrs. Windle. The Rev. W. Dalton, of Wolverhampton, and his lady, were very kind to us; also the Rev. W. Beresford, of West Bromwich, and a most excellent family, Messrs. Bagnall, brothers, whose iron-works, which are the finest of their kind in the kingdom, delighted my wife and myself. I must also acknowledge the kindness of the Rev. Mr. Atkinson, of Rugeley, his lady and friends; and also that of the Rev. Mr. Winter, of Hales Owen. At all these places I gave lectures on the Holy Scriptures and on Syria, all of which seemed to be approved.

I also gave lectures at Derby, Burton-on-Trent, and Belper. At Derby we were most hospitably welcomed by the Rev. Mr. Macklin, and his family. He is a very zealous, excellent clergyman. I was also most cordially supported by the

Rev. Mr. Abny, whom I had known some years before at York, and the worthy W. Evans, Esq. M. P. and his family. At Belper we were received by Mr. and Mrs. Jud. Strutt, who contributed much to our comfort. At Burton-on-Trent I was indebted to the zeal of the Rev. Mr. French, and his zealous curate, the Rev. Mr. Greaves, whom I had known at Oxford. The kindness universally shewn to us, and the country air, greatly benefited my dear wife's health, and I was delighted to find so many of my old friends in the Church. I rejoiced in the circumstance that most of the truly pious people I met with, were members of the Church of England. The clergy are indeed a brilliant light in the land. May the Lord strengthen them and multiply their numbers!

My second lecture at Birmingham was as well attended as the first, and the collection amounted to about £40, notwithstanding all that had been said about the archbishop of an eastern title. At Birmingham, among those kind friends whom we remember with affection, are Mr. and Miss Taylor, Mr. and Mrs. Sam. Kempson, Mr. and Mrs. J. Turner, Mr. and Mrs. Barwell, Mr. and Miss Barwell, Mr. and Miss Goodwin.

CHAPTER XXII.

LECTURE II.—ON ILLUSTRATION OF THE HOLY
SCRIPTURES, &c.

IN my former lecture, I told you how my countrymen in ancient times contributed to the welfare of mankind, both in religion and learning. Now I wish to shew how, in their present afflicted and depressed state, they give proofs of the truth of Christianity; while their very affliction is a lesson to every church that is for the present in a state of prosperity. It is evident that no country was ever more favored from on high. The religion that began in the manger of Bethlehem was soon embraced by the people from Gaza to Antioch. By the power of its Divine Author, the infant church grew to maturity, and schools and colleges were established at Alexandria, Edessa, Damascus, Neapolis, Berytus, and throughout the land, as we learn from Eusebius, Mosheim, Milner, and other ecclesiastical historians. As Protestant authors will have the greatest weight with you, I refer you to Dr.

Mosheim's Ecclesiastical History, Vol. I, page 59, for the truth of what I relate.

Our manufactures, and knowledge of the arts, and cultivation of land, made our forefathers happy; each dwelt under his own vine and his own fig-tree: and this prosperity continued as long as they served the Lord God with zeal; as long as they manifested their faith by their works; as long as they stood by the doctrine of the glorious Gospel. But they were severely punished when their faith waxed cold; nevertheless God supported them during the long course of suffering. How can it be otherwise? A people who have been deprived of everything dear to them on earth, and who have been offered on the other hand every worldly honor to renounce Christianity, and who have borne the cross for many, many hundred years, ought to have the sympathy of every Christian community. In short, their existence is a monument for the truth; and in the language of a pious English visitor, one cannot but admire the firmness which supports them in their faith, standing thus alone in the midst of contempt and persecution from their Moslem neighbours.

And now let me shew how their very existence as a body of Christians in that land has

preserved to us many manners and customs to illustrate the Holy Scriptures, as well as some vital doctrines of the Gospel, which, humanly speaking, had they been altered, would have stood as doubtful; nay, they would have been used by the enemies of our holy religion as great arguments, which I shall state as I go on.

Now to illustrate the Holy Scriptures, let me begin with the names of the places of the country, and I shall reserve the doctrinal points to my account of the Eastern Church. First, we begin with the general name of the country. It is called "Bar Alsham," or the country of Shem. This at once proves that it is named after the great patriarch Shem; and by this name it is called by the natives until this day. Syria, or Soria, is only a name given to the country by foreigners, on account of the enterprise of the Phœnicians, whose capital was "Soor," Tyre, ("Soor" is the Hebrew word for Tyre); and the navigating and commercial and colonizing inhabitants had been called Soorians, after their capital, "Soor." I give this little explanation, for I think they have erred who suppose Sham was a name given by the Arabians for *Shemal*, left; for it is more likely that Sham is after Shem, the patriarch, than Sham after Shemel, "left" (*i. e.* left of Arabia); and to prove my sup-

position, I have to appeal to the Holy Scriptures. The most ancient city on the face of the globe is Damascus; it existed before Abraham, whose steward was "Eleazar of Damascus." Jerusalem from the time of Melchizedek till now bears the same name, till now with its additional titles, such as "Beit almookdes," the Holy House, and "Alkoodes," the Holy. The same might be said of Joppa, Nazareth, Cana of Galilee, Sidon, (bearing the name of the patriarch, its founder, till this day). Antioch, where the believers have been called Christians, bears the same name till now. This will be more remarkable to us, when we find that places of great fame in Syria have been called by almost all foreign authors by other names, yet in the country these names are unknown; for example, Tyre is the Greek name for "Soor;" Tyre is the word used almost in all translations of the Bible, except the original, and yet no one in Syria understands what Tyre is; and though the city has received its fate according to prophecy, its recollection is known according to the original "Soor." Again, Palmyra is the name given to "Tadmor." By the name Palmyra it is spoken of by all travellers, and ancient and modern authors; yet if you ask a Syrian anything about Palmyra, you might just as well ask the name of any place in the moon; but if you ask about "Tadmor," any one will tell

you Tadmor is in the desert, built by Solomon, son of David, King of Israel. Again, in the same country there are places not mentioned in Scripture—their names are now changed; for example, Aleppo, for the ancient Eolea, &c. There are two principal rivers in Syria—Jordan and Orantes; Jordan has retained its name until now, whereas Orantes is now called “Assie,” and no one amongst the natives knows it by its former name. These things will be more striking when we reflect that the country had had many conquerors and masters, with new languages, religions, and habits—the Greeks, the Persians, the Romans, the Saracens, the Crusaders, the Turks, &c.: yet in spite of all attempt to introduce fresh names, religions, and habits, the original names and customs have remained, and all modern vanished away. For example, all recollections about the stupendous expedition of the Crusades have no tradition in the country now, nor are they known by the natives; yet the bathing of Naaman the Syrian in the Jordan, and the cure of his leprosy, has its tradition. The birth of our blessed Lord in Bethlehem, the conversion of St. Paul near Damascus, are believed by the natives as facts; and the very street called Straight, and the remains of the house of Ananias, are till this day seen in Damascus.

The preservation of the manners and customs is

also very striking; and this will astonish us the most when we know that the inhabitants of the country have gone through all stages of prosperity and adversity, wealth and poverty, independence and dependence, learning and ignorance, and yet preserved the names, the manners, and customs unaltered. This must be all by an overruling Providence; otherwise, as they are human beings, there is no reason why they should not be the subject of mode and fashion, and no reason why they should not have adopted the religion and manners of their conquerors, who have offered them every earthly advantage, privilege, and liberty, if they would embrace a new religion; nevertheless, they preferred to be called Nazarenes and Christians to any honor they can have. They have kept up the custom of dressing their favorite children with coats "of many colors," after the one given by Jacob to Joseph. In their matches, the bridegroom sends to his bride the pair of bracelets and the earrings, as did Jacob to his beloved Rebecca. They keep up till this day the form of the writer's inkhorn by his side, mentioned by Ezekiel; until this very day, "the white asses" are as favorite as in the days of the judges of old. Their teachers use the salutation of the blessed Lord, "salam," or "peace." Until this very day the

bridegroom comes at night, and a cry always precedes his coming. Until this very day they speak by parables; until now their shepherds go before their sheep, and they know his voice, and they follow no stranger's, and he calls them by their names; until this day you see two women grinding on a mill. And when the Consul-General Farren, of Great Britain, visited Bethlehem, the natives being very fond of him, and knowing his interest in their welfare, came out to meet him. Did they take off their turbans? did they salute him with the shaking of hands? did they sing or beat the drum? No (I was present); they threw off their garments and cut branches from the trees to welcome their favorite visitor, the same as their ancestors did to the blessed Redeemer. In short, time and space allow me to say no more; what I have said will suffice to any reasonable mind. These, therefore, are the people whom Providence has kept to illustrate his book; and if it had not been for them, Lord Lindsay, Mons. De la Martins, Lord and Lady Ellesmere, and the Rev. George Fisk, would have been disappointed in their visits, and could not have written on their tours in favor of the truth. If Jerusalem had been changed to Tautrum, Damascus to Bawarta, Antioch to Zuk, and Lebanon to Marween, the tra-

veller could not find them with ease; and the schoolmasters and mistresses would be at a loss how to point them out on the map to their youths. Neither should we have had a pictorial Bible, nor illustrated biblical lessons at the Infant Colonial Schools.

The great assembly were delighted; the clapping of hands and the smiling faces cheered me more than the collection. I was requested by acclamation to give another lecture; and I have selected the fulfilment of prophecy for it.

CHAPTER XXIII.

LECTURE III.—ON FULFILMENT OF PROPHECY.

THE High Bailliff having taken the chair, I commenced as follows:—

I know much has been said and written with great credit on the fulfilment of prophecy; still my testimony as an eastern, as an eye-witness, as a person who could state facts, not what he learnt through an interpreter, but facts which have occurred in our land; and I can testify of what my eyes have seen, my ears heard, and my hands have touched. Let me begin with Soor, or Tyre—the pride of our coast, the seat of the commerce of our ancestors, whose “merchants were the princes of the earth,” whose navy had colonized the distant lands and isles of the seas; the enterprise of her traders had brought the gold of Ophir; the city that gave birth to the letters, arithmetic, and many other sciences; which gave birth to Euclid and other eminent mathematicians; and the city whose “beauty was perfect,” had brought all merchants to carry their fair in the midst of her. The Egyptian, the Zidonian, the Arvadians, the

Persian, the Tarshishean, the Javanese, the Damascene, and the Arabian, held their hour of business at her exchange—the city that had heaped gold and silver like “the dust of the street.” This was the city that had deserved the wrath of God, on account of her sin. All her army and navy, all her art and wealth, all her towers, walls, and darts, could not resist the arms of the destroyer. “Therefore thus saith the Lord, I am against thee, O Tyre! and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea.” Now it is a stupendous fulfilment. A man like Ezekiel, seeing all her power and prosperity, and speaking all such things against her, when no such events had taken place before, would appear as incredible, might be termed madness; the Syrians and her merchants would laugh Ezekiel to scorn, and would say that he deserved a Bedlam, just as the ungodly this day laugh to scorn any minister of religion who told them they must perish in hell, unless they turned from their wickedness and obeyed God; or any sceptics who till this day ridicule the eternal gospel of the Redeemer, because it offered salvation by faith in

the atonement of Jesus. So Ezekiel declared the will of God, at a moment when his words could not be believed; and now what do we find in Tyrus? While Tadmor and Baalbec still retain magnificent monuments of their ancient glory, Tyrus seems to be swallowed up by the sea; literally the dust is scraped out of her, as if every stone were removed from the stone above it; and thus it is now like a top of a rock for the spreading of nets.

Let me state the fate of Askalon, which is equally striking: "It shall not be inhabited from generation to generation;" and now it is desolate. It is not inhabited, though it has magnificent ruins that might shelter the neighbouring tribes. The people near it go with their flocks in winter to the coast to inhabit the remains of ancient places now in ruins, such as Tantoora, Atleet, Cesarea, &c., yet they will not go to Askalon; and their idea is, that God has said it shall not be inhabited, and that if they went they would share the vengeance; and consequently they carry their corn on camels to Jaffa and Gaza, to be shipped, but not to Askalon, though it is a port, and nearer to them.

Again, "Babylon, the glory of kingdoms, the beauty of the Chaldeans' excellency, shall be as when God overthrew Sodom and Gomorrah; it shall not be inhabited, neither shall it be dwelt in from gene-

ration to generation; neither shall the Arabian pitch his tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there." Now it is difficult for many of you to ride on the hump of the camel and cross the desert to ascertain the fate of Babylon; but I will tell you what I have seen. I have crossed the desert, and I can tell you that Babylon is no more; not a human being, or a shrub, are to be seen there; but fearful wild birds and owls haunt her remains; and though the Arabian wanders all through the desert, he will not go to the remains of Babylon; nor will the shepherds make their fold there, from the belief that the genii inhabit the place.

Now who could have put in the mind of the tribe near Alsahel not to go to Askalon, and in the mind of the wandering Bedwein of the desert not to go to Babylon? Surely only that Power that worketh over our minds, and accomplisheth all things at His will. My surprise is, that there is any infidel upon earth, since God has effected more than enough to convince our reason of his truth; and the only way that I can account for unbelief is the utter debasement of our nature in sin. What I have stated is sufficient for our purpose at present. I beg to thank

you for your kind attention, and for your support: please to excuse any mistake which you might discover in the language, for I am addressing this noble audience in a foreign tongue.

The assembly most kindly manifested their interest by acclamations and cheers for nearly a quarter of an hour, and the collection and subscription amounted to another £50, all of which was forwarded to our Society; for I took care that the committee should have the management of all money matters, in order to leave no ground for any one to complain; though many lecturers are about the country lecturing as a profession for their own purposes.

In this tour I visited also Liverpool, Leicester, Birkenhead, Chester, and Leamington. Nothing can exceed the kindness shewn us by our dear friends, Mr. and Mrs. James Woods, of Liverpool, and the kindness of Mr. and Mrs. Jones; that of the Rev. J. Baylie and the Rev. J. Hamilton, of Birkenhead, and their ladies; the Rev. Chancellor Reikes, the Rev. C. Taylor, Mr. and Mrs. Luke, Mr. and Mrs. Wardall, of Chester, the Rev. Dr. Marsh, and Mr. Edward Woodhouse, of Leamington, and the very great kindness we have experienced from the excellent Dr. Noble, of Darnett Hall, Leicester, is beyond praise. We bear all

our dear friends in our hearts, whether their names are inserted or not. God bless them all! I was satisfied with my tour; for although I had not been able to raise much money, considering the value of time and the expenses of travelling, yet I had gained many friends for ourselves and for Syria, whose prayers and love I value more than gold.

I was thankful to learn from my clerical friends and others that my lectures had done much good to the cause of religion at large. It is probable that my dress, appearance, and accent may have drawn the multitudes to hear me, or that my illustrations of the Holy Scriptures were striking and interesting, and that my audience were able to see how true it is, that all believers are one in the Gospel, and that the holy Church of Christ, which no one can number, is composed of all nations and tongues. In the meantime, the money raised, even after defraying the travelling expenses, was enough to enable the Society to defray its expenses, and to continue its operations; I could see that more might be raised in future, and every thing looked satisfactory, and encouraged me to press onward. But alas! immediately after this the devil's work began to make itself manifest. While I was about returning to London I received a letter from a faithful friend, urging me to come up at once. On reaching Euston

Square I found several other letters, the contents of which were evil reports. I remembered the words of the Apostle, that we serve the Lord by good report and by evil report; hitherto I had had the good report; and after the cheers and acclamations of the multitudes with which I had just been greeted, I was now to have the evil report to make the thing complete, and to work its end; as a friend of mine wrote to me on the occasion, "If it had not been for these evil reports I should have doubted the sincerity of your work."

I was determined, however, that this report should be traced to its origin: I lost no time after my arrival in London to call upon my Honourable friend Captain M——, with whom I found my old excellent friend, Mr. Farren, and others. Having learnt from them the nature of the attack, it was resolved that a general meeting of the Committee should at once be summoned, and matters be investigated. The origin of these attacks, their immediate causes, and the result of the investigation, were very nearly the following—When I was in England before, several promises had been made to me, but of which promises very few have been fulfilled. At this I was at one time greatly astonished, but now I can account for all. Novelty and curiosity, with excitement at the mo-

ment, or peculiar views, very often make some people promise much and perform little.

With regard to the religious world, they truly are very kind and good indeed, anxious to forward benevolent and Christian undertakings, but unfortunately are often imposed upon; and the insincere make a show of their support of religious objects, to promote their peculiar views and private ends. For example, such good objects as Bishop Chases's, or Mons. D'Aubigné's find large contributions; and also many converts are brought to the fold of Christ by the labour of excellent societies, &c.; these and other worthy undertakings find support in the United Kingdom. But, on the other hand, men with assuming titles, and professing orthodox creeds, found also many supporters and bank notes; and public meetings were held for forwarding their objects, when nobody could say what these objects were. And even after these persons were discovered not to belong to the creeds they professed, and the public had raised their voice against them, still some supporters upheld them through thick and thin, because they scrupled not to speak in favour of their respective creeds. I often had reason to bless God for many converts that were brought to the knowledge of saving truths; nevertheless I had to lament the painful

cases of some parties who professed at different times the different creeds of the various bodies of Christians, and pleased all for a season at a given time, and at last became objects of pain. I need not record them by name, for it will make the thing worse. The most startling fanaticism is this: there are certain individuals who are opposed to religion if it does not suit their views, and will support any person, however extravagant, if he will advocate their cause. A shoemaker, for example, not a natural scholar, but a genius, to accommodate the views of parties, contrived to change the "awl" into a system of teaching, in a manner called preaching. This man adopted this policy after coming to England: he declared that he could be no longer a Jew, for he must be a Christian, but not such a Christian as other people are: he cannot join the Roman Catholics, because they are idolatrous; nor the Church of England, because it is bordering on Popery; nor the Quakers, nor the Baptists or Independents, nor the Wesleyans, nor the Anabaptists, nor the Socinians, nor the Unitarians, nor the Congregationalists, nor the Orthodox, nor the Arians, nor the Nestorians, nor the Jacobites, nor the Armenians, nor the Lutherans, nor the Calvinists: he belongs to no organized existing body of Christians, he is not a Jew

or Mohammedan, he is no Simonite, nor Pagan, nor Brahmin, he is not a Soopee, nor Parsee; all in his view are wrong; all, therefore, God must condemn, but him; and yet, ridiculous as it may sound, incredible as it may seem, such fanaticism did exist. There was no more need of making boots, but of a fresh title, such as Reverend, Doctor, or Preacher. I should not be surprised to hear that such fanaticism may find a room, with title to preach (as it is sometimes called) against this and that church. All this is the fruit of the contrivance of pleasing peculiar views, and is calculated to make the enemies of the Gospel to blaspheme.

It was probably the hope of some individuals respecting me, that I should be an accommodator; it was consequently no wonder that some of my hearers or admirers should endeavour to seek my conversion, not unto God, but to their own views. An Asiatic convert might probably be a good decoy for others to follow, and therefore I was promised this, and that, and the other; but as I would not swallow their doctrine, I must be opposed. Consequently, when my Committee had sent for me from Syria, and when it was supposed difficult to carry on our work for want of means, and my Society had made enemies on account of its having been called "Church of England," the parties that are always busy in op-

posing any scheme that does not agree with their views, made me the centre of their opposition, as I had had the honour of being the instrument to bring such an institution into existence.

These parties, hearing that we had no funds, and knowing that I was with my family in expensive England, and had the burden of supporting the young Syrians in the course of their education, thought this was the time to make me give up the cause. First, I was requested to leave my Society, and to join another; and it was intimated that an adequate salary would be given. I answered, that I could not act contrary to my conscience; that I valued each member of my Committee above any salary they could give me; that I could not be persuaded to sacrifice my conscience, either for money or to avoid troubles, though I was aware that my purse would soon be full if I were to act the hypocrite.

While this manœuvre was going on, one evening, at some friends' of mine, a man was introduced to me of fiery appearance, whose very eyes caused me to imagine that he had no sincerity. Still, I would not place too much confidence in my physiognomical knowledge, and for the sake of my friends and the courtesy of society, I conversed with this convert as he called himself. (I wish however that such an introduction had never taken

place; for I would that my friends had given me fifty lashes on the soles of my feet, or taken away all my clothes in that severe winter of 1843, instead of introducing me to such a man: what right had they to introduce me to a Pole, of whose history, country, and education, they knew nothing? why on earth they thus acted, God knows; I suppose, dear people, because he told them he was converted). This man called upon me immediately after, and invited me to take tea with him; then he took me to a rich family, who were his supporters. I fancied that this was only a trap, to show me that there were many rich men who would support me, provided I would adopt their views, and give up my Society and the Church of England. This turned out to be the case, for on our return the man said to me, "Your Committee is bigoted in their ecclesiastical views, we can form a good one, and with your great ability we can carry on the work." This startled me, and my eyes burnt, and my brain revolved: I remarked, if I were to use the phrases of my younger days, when I cared little about religion, I could have answered him very energetically and briefly. I found him however, a coward: when he saw my resolution he was frightened, and the conversation dropt.

This incident determined me to uphold my Society, and to stick close to it and to the Church.

I began lecturing, got money, and our affairs shewed prospects of success. This annoyed the party extremely; and the Church of England's having sent a bishop to Jerusalem, added to their annoyance and disappointment; so a scheme was set on foot to effect their views in a different way. If it could be made to appear that the Bishop of Jerusalem was, in accordance with the letter of the Archbishop of Canterbury and common sense, favouring the Eastern or Greek Church, or that he was not raising war against that Church, and a report could be spread that it was all humbug, that the Greek Church was idolatrous, that a different form of mission should be established there; they thought that those of the public who are always ready to find fault, would join them; and that if this could be effected, then Assaad's scheme would fall to the ground.

This was a cheering theory and prospect: it loosened the purse of a party, and several hundred pounds were contributed, and a man was sent out to Syria. This man was four months on the journey, including passage, quarantines, travelling on the Continent, &c. He did not speak a word of Arabic, and yet within this short time he did not hesitate, on returning to England, to say, that he had seen much of Syria and the Holy Land. I believe he gave lectures on the country he had

visited, and had hearers ; and I was told, that he described all the institutions, the feelings of the people, and their religious prospects ; in a word, all about Syria. I must leave it to my readers to think how far the statements of such a man could be correct. I know one thing, that, after a residence of some years in Great Britain, although I speak the language and know thousands of well-informed people, yet I should feel great diffidence in attempting to speak about England, or even about London. However, this man said, that he thought his purpose was accomplished : he went about representing the Greek Church as he liked. In some quarters he spoke such things respecting me as answered his object ; but he little thought that good John Bull is open and frank. No sooner had he made these observations than they were generally circulated, and consequently were brought to my Committee's ears. But as I knew that the English as a nation are just, and love justice, and that, above all, truth must conquer, I lost no time in begging that a full investigation of the case should take place. The Committee was summoned, and a full one met ; and we allowed strangers to attend, for I was determined that the world should know the truth of the case. This man was invited to attend, which he did. The

Committee, in a Christian but distinct wish, desired to know from him all he had to say about me, &c.

It will be more Christian-like on my part not to narrate all the particulars; still something of what passed must be said. He stated that he had been to Syria; that the schools in that country belonged to the Greek Church; that the Greek Church was an idolatrous Church; that all the doctrines of the Greek Church are taught in these schools; that he found only one school outside Beyrout, which received aid from me; that I did not dissent from the Greek Church; that he was told by a Roman Catholic (an opponent) some bad things concerning me; that I carried on a prosperous and extensive commercial business. Then he went on talking about the Archbishop's letter to Bishop Alexander, &c. The Committee, however, having met to hear what he had to say concerning me, they said they had nothing to do with the Archbishop's letter, nor were they a tribunal to sit in judgment upon the Greek Church; so they begged him to confine himself to his charges against me; and he was informed by such men of business as the Rev. R. Burgess, and Mr. Coates, secretary to the Church Missionary Society, the Hon. Captain Maude, and the other gentlemen present, that they had heard some things that he

had stated respecting me, and that they would be glad to know how he substantiated them. Here he hesitated; but when he was reminded by a gentleman (a clergyman) present (not a member of the Committee), that he had heard what he had stated, from the vicar at whose house he had spread these reports respecting me, he found that nothing can be said in dear free England without its being known, and the calumniator unmasked. He was asked whether he had heard any thing from the American Missionaries against me? he replied, "No;" and being asked whether he spoke the language? he said "No!" How, then, did he learn all these particulars? He answered, through an interpreter. He was asked the name of that interpreter; he said, he did not remember it! Finding the British people—kind and philanthropic as they are—will investigate the truth in all matters concerning character and justice; and, in short, not having one word more to say, or being able to substantiate a single charge, he said, "I am very sorry, I have been hasty; I have done injustice to Assaad, I must beg him, as a Christian, to pardon me;" and entreating the gentlemen present to pardon him too, he expressed great grief at what he had done, and promised that he would go home and write a letter at once to apologize. In this state he left the Committee.

My Committee, finding the injury done me by his evil report, and finding that what of truth there was in his statements had been already communicated to them by me: for example, that I had established one small school only; that I could not be responsible in my absence for what others taught in this school; that it was honourable to carry on my business; that my not dissenting from the Greek Church was in accordance with their instructions; that whatever a Roman Catholic might have said could not be wondered at (but, after all, even his accusation was proved to be untrue); that I could not control the master of my school after I had left Beyrout, and after I could give him no salary; that I could not be responsible for the Greek Church: in short, finding that it was a case against justice and Christianity—passed this resolution, which they published: “That the confidence of this Committee remains unshaken in the integrity, zeal, and piety of Assaad Y. Kayat; and that his reputation stands as clear after this new attack upon it, as it did after similar investigations of unfounded charges on two previous occasions.”

Now, I confess my blood did boil, for I could see what this man had been aiming at. Had he been able to bring against me the semblance of a single charge, even if not true, I should not have thought it a ground of complaint; and had he, on his arrival

in England, said, "O, Assaad Kayat, such and such things I have heard against you; let me hear your version of the story:" then I could have excused the man. But, *ad libitum*, and without any foundation, to go about and say what was injurious to me, was certainly satanic. I pitied the man for his soul's sake. May our God have compassion upon him, and pardon all our enemies; and may the Holy Spirit convert the hearts of those who oppose our aim,—the spread of truth and civilization.

It was some consolation to me that this man was not an Englishman: he was a convert, but to what denomination of Christians I never could find out. Had I been aware of these facts before, I certainly would not have met the man; for what have I to do with a Pole? I have nothing in common with him; and the English and I can settle our own matters. I have been known to them, and they to me, for upwards of fifteen years, and we want no Pole to go between us. The Committee and myself are placed on our guard; I cannot think it wise to sit and converse with anybody we may casually meet; for, as gentlemen, we must have a right, before we meet any one in committee, to know something of him and of his religion, from those who knew him in his own country; what education he has; what are his credentials; and what is his calling.

However, this was a lesson for me in future, I shall look out sharp hereafter. It does not follow, that, because a man has a clean shirt, he is not a shoemaker; or that a man who professes to be a Christian, is not a wolf in a lamb's skin; or that a person who can speak is educated.

Though the result of this attack redounded to my honor, and greatly increased the confidence of my friends, yet I could see that I had an up-hill work before me; that, if I wanted to be relieved from all these troubles, and to avoid evil report, I must give up the cause of Christ, which I have at heart; for, until I began to move in this cause, I had nothing to trouble me; but now, that I had to fight against the powers of darkness in a fallen world, I must expect "false accusers, who profess the form of godliness, yet are far from the truth." All these things passed before my mind; and I also felt grieved that even some well-meaning men, probably unintentionally, conduced to my mortification; but this arose on their part from want of information: for example, instead of knowing how impoverished I was becoming every year on account of the cause, instead of knowing that this was the cross; they fancied I had banks at my back, that I had an enormous salary, that I had only to speak and the people would open their hands for me; that I had only to say to my friends, "I want

this and the other," and all my wants would be supplied.

Such was my position: and yet what was to be done? I loved the cause; my sacrifice was for Syria. If I were to have given up the cause; if I were to have sent back all my young Syrians, their education unfinished; if I were to have minded my own interest, and only performed the duty of a father and a husband; and if I were, like others of my brethren, to have pursued the Levant trade, and secured a rapid fortune, instead of attending at the "dissecting-room" of St. George's; if I were to have followed the just and natural tendency of my affections, and pitied the situation of my beloved wife, who was put to all inconceivable trials—for example, leaving her lovely dwelling, her garden, the gathering of her roses and jessamines from her windows, her charming climate, all the little comforts of home, parting with her affectionate mother, brothers, sisters, and friends, to be transported in the twinkling of an eye by ships and seas to a dirty hole in Millman-street, with her little ones, without comforts, with dampness and fog, and, above all, not understanding those kind friends who visited her; all new manners to her, the language like gibberish to her; the climate dark and gloomy—less than half this would have sufficed to justify me in abandoning the cause, ~~and saying,~~

“I have attempted more than I can accomplish; means and promises have failed me.” Affectionate and well-thinking men would have justified me also; and I should have saved my time and my fortune—but what would have been the consequence? The enemies of the Gospel would have blasphemed, and the worldly-minded would have laughed us to scorn, and the least they would have said, would have been, “All humbug, all nonsense, just like all other religious movements.” And they would immediately have attacked the honour of my Committee and friends, and my supporters would have been humbled.

So then, for the zeal of my God, and for the honour of my friends, I was resolved by the aid of God to persevere, though I was conscious that my means, my family’s comfort, and my time were to be sacrificed. Still I was convinced that God would overrule it all. I accordingly entered as a medical student at St. George’s Hospital; the kindness of whose officers, all of them, physicians, surgeons, and lecturers, is beyond the power of my praise. I shall be for ever indebted to them for the instruction I have received from their high skill. It is indeed a glorious hospital, an exalted medical school; it is an honour to be taught at it: I am proud of it. Would to God that my purse was full, that I might shew my love to it more

effectually. However, I accord my gratitude; heartily do I pray that God may graciously bless the institution and the officers thereof.

Having adopted this course, I prepared myself for a very long residence, as by law I could not go through my medical education and obtain a diploma in less than four years, and several of our young Syrians could not be ready to return till 1846. I also thought that my residence here would have several advantages besides my own medical education, viz. to give a shelter and a home to the young Syrians, to welcome them during the holidays, to watch over them, and to keep before their minds their duty to and love for Syria, and to afford them the privilege of associating with the godly, and enjoying the sight of the improvements in this great kingdom. Moreover, I could see, that unless I tried to get the money for the Society, the plan could not go on; and lastly, I conceived that my presence and residence must have an influence over thinking minds; for, had I returned so immediately after the attack, many would have said that I ran away with so much money, that I was a rogue, that I was a second Tripolian edition. I therefore as a student went every day to my hospital, attended the lectures, and lived with my old dear friend, F. Willisford. His being a medical man, and living

at Cadogan-place, near the hospital, afforded me great facilities, and the delight of attending Trinity and St. Saviour's Churches. I consequently gave up my time to my course of studies, and this occupied my mind.

I was in hopes that everything would now go on well, for I entertained a confidence that money for the support of the youths would be got, and that my claims also would be borne in mind. In this I was disappointed, for I found, that as the Society was not generally known, its regular annual income was barely £100 a year, scarcely enough for printing, postage, and hiring of rooms. With respect to our loss of personal comforts, this was not owing to any want of feeling in the hearts of our friends, for I know many of them are of loving hearts, but because some took it for granted that all our expenses were provided for, and others thought that my salary at least was paid me regularly, and a few of them felt that I was sure of their love, and expected that I would apply to them in time of need, not knowing that my character is such that I can ask for anything and do anything for others, but as to what concerns myself personally I am worse than dumb.

I therefore found it absolutely necessary to persevere to the end, and to employ every atom of my brain in planning ways for the maintenance of the

young Syrians, not being unthoughtful of our own support. We determined not to run into debt, and not to bring our friends into trouble; but the lectures must be attended, and how was all this to be done? To go every day to five or six lectures, to walk round the hospitals, to look after a wife and family, to answer many letters (not a few having nothing to do with my object, for example, inquiries from me about how to travel in the East, about Eastern trade, coins, and exchange, &c.) and to see to the affairs of Petragie, Abdallah, and the rest of the Syrian young men, to stand the talk of foolish men, and to see my wife very ill for two years, did really require more than ordinary fortitude: sometimes I should have cursed the day I was born, had it not been for the goodness of God in giving me strength and health to bear it all and manage it all, that He alone might be glorified.

My keeping in excellent health all this time, and our children being healthy, were strong proofs that God was with me, and that I should be able to overcome it all in the end. And let me shew how this turned out. I was directed to use proper judgment. I allowed nothing to interfere with my reading. The first thing I did was to employ the solitary hours of the night, generally from one till two in the morning, in writing my English and

Arabic dialogues, called "The Eastern Traveller's Interpreter," printed by our good friend Mr. M'Dowall, published by Madden & Co.; this book was the first of the kind, and did well. But London is the place for a full purse. I left no honourable means unemployed. I sent home for Eastern articles that I thought would have a good sale, and a great many I imported from Syria, and sold at considerable profit. I also sent out English goods, which sold well at home; and to this I applied the Syrian proverb, "*Korsh alabiad ala yawm alaswad*;" the white money (i. e., of the happy time) is for the dark days. So I gladly allowed my purse to contribute of former gains to these days of grievances and sacrifices.

During the long vacations I travelled through the country, delivered lectures, and obtained money for the Society. I visited Oxford with my dear wife, and was received with open hearts by our kind friends the Rev. and Mrs. Hill, and much kindness was shewn us by the Vice-Chancellor and his lady, the Provost, the Rev. C. Browne, the Dean and society of Worcester, the excellent orientalist Dr. M'Bride, and many other dear friends. I also visited Somersetshire, Gloucestershire, Devonshire, Cornwall, Essex, Sussex, Suffolk, Hertfordshire, War-

wickshire, Staffordshire, Leicestershire, Lancashire, Cheshire, Westmoreland, Yorkshire, and also beautiful Scotland and lovely Dublin. I have no room to describe all the places, nor to mention all our friends by name. I have only to accord my thanks and love to them all. We shall always remember with gratitude the good Harfords and Thomases at Bristol, the dear friends Rashdalls at Exeter, the friends at Bath and Cheltenham, and the very kind Rashleighs of Menabilly, and the hospitable Stuarts of Aldenham Abbey, the Forsters of Walsall, the dear Woods at Woolton, the Braithwaites at Wakefield, and Crewdrons at Kendal, and the kind friends at Derby and Belper, and the dear Ashworths of Egerton Hall, our Manchester friends, our friends at Hull, and the dear Watsons at Warwick. We shall remember Atherston, and our friends at Southampton, Torquay, Teignmouth, Plymouth, Leskard, and Penzance. We love to think of our excellent friends at Edinburgh, Glasgow, Aberdeen, and other places in the north. We desire to accord our love and thanks to Dr. and Mrs. Coldstream of Leith; to the excellent Dr. and Mrs. Muir, to the Rev. Mr. and Mrs. Drummond, to the good Rev. Dr. Candlish, to the charming family of Bowie, to Captain and Mrs. Grove, to Dr. Beilby, to Dr. Ransford, to Dr. Handyside, to the kind Bruces, to Miss Fergusson, to the Lord and Hon.

Mrs. Mackenzie, to Lord and the Misses Hope of Edinburgh, to good Mr. Innes, and other kind friends there; and also to our excellent friends the Rev. Sir W. and Lady Dunbar, Bart., Mrs. Taurin, and other kind friends at Aberdeen; to Mr. Mann and other friends at Arbroath; to Mr. Leslie, Roxburgh, Mr. Lewes, Dr. Russell, and our clerical friends of Dundee; to Mr. and Mrs. Miles, Mrs. Bogle, Mrs. Hall, Mr. and Mrs. Geo. Burns, Messrs. Campbell, Rev. Dr. Smyth, Dr. Watson, Dr. and Mrs. Ritchie, and other friends at Glasgow; and our friends at Dunoon, Paisley, and Blairgowrie. The kindness and hospitality of the excellent friends I had the honour of seeing at beautiful Dublin; and our charming Irish friends, the good Admiral and Mrs. Oliver and family, the Saurins, the kind Brookes, Greig, Halls, O'Hara, Latouches, Cunningham, and Robertson, and other dear friends, I shall always remember with affection. The hospitality I experienced there was without pretence. They are splendid characters. As to the beauty of Edinburgh and the Highlands, my poor pen cannot do them justice. I shall always consider it an honour to have spent a day at the good Duchess of Gordon's, and also with our dear friends at Croydon, Reigate, Highgate, and Blackheath; the Owens, Brandons, Bethel, Redmayne, and the good Hitchcocks, we remember with love. Of

the kindness of our dear friends Francis Marriage and Mr. Gelp, and others of our dear friends at Chelmsford, the excellent Edens of Leigh, the hospitality of the Ransomes, Mays, and Alexanders of Ipswich, and the excellent people of Colchester, the Rounds, Greens, Shewells, &c. &c., and of the kindness of Captain and Mrs. Du Cane, Rev. Mr. Calthorp, Rev. Mr. Henderson, we shall always retain a grateful sense. In short, though all names I cannot insert, all of them are written on my heart. We love them dearly, and pray God to bless them all. What makes England grand is indeed her people, as the great Oriental prince of Muscat has justly remarked. All these places I have visited within the last four years. At Brighton, Tunbridge, and Tunbridge Wells, I have friends who have my best regards and love. I am anxious to accord my thanks to Sir Wm. and Lady Geary, Mr. and Mrs. Alexander, Mr. and Mrs. Wheelton of Meopham, the Rev. Mr. Pearson, and our good friends at Brighton already mentioned. The visit to dear Wellinborough, and the kindness of the clergy there as well as at Northampton, I love to think of.

I have brought Syria into notice, and I trust I have received many prayers. And the Society, as the result of these lectures, after deducting the expenses incurred for travelling, hiring of rooms, advertising, &c., has been able to maintain the

young men ; and thus God has carried us through, and enabled us to do much good. We have enjoyed the delight of seeing the various parts of this grand country, and the character of her people, and benefited by the society of the godly. We supported our Syrians, we educated them, and we have sent them back (except Abdallah Araman, who will go with us); and though we have no money to help them to do any great work in Syria, still in their respective callings they cannot fail to exercise an influence and do good. Their superior education has, I believe, already engaged the thoughts of their countrymen. God bless them all, and make them a blessing.

While recording so many interesting visits, and acknowledging much of courtesy and compliments paid me at these visits and lectures, I cannot but briefly mention what has annoyed me greatly. For example, I found at some places prejudices to conquer ; and though I know no good which can exist without opposition, yet I was grieved at the readiness of some to object to our work, who yet could not assign a reason. It was, I thought, most malicious, as they could not assign for it any ground. I was ready to explain, but they could give us no problem to solve. Had this opposition originated in the source of the one already alluded to, we could easily have shewn the letter of apology, in

which he says, that “through misapprehension he was instrumental in making a false imputation, &c. ;” that “he found himself to have done me injustice;” that “he expresses his regret, &c.” Now, dare any man in dear free England attack another man’s character with impunity? No: the blessed glorious constitution of Great Britain is the safeguard of every one, from the Premier to the poorest subject. God bless the land!

Another thing annoyed me much—the ignorance of some of those who came to hear me respecting our plans. They teased me about the Greek Church, to which they had never given a farthing; for neither my Committee nor I ever asked of them a penny; nor dare I, for I am not authorised. And though my plain advocacy was for native agency and Gospel truth, my real solicitude was, to provide with means holy men in London, who have a few Syrian youths under religious and general instruction, intended to do good in their own country; and my endeavour was, to prove to my hearers, that, to support such a scheme, was worthy of their benevolence.

I was also much astonished at the ignorance of a great many respecting the Eastern Christians and the Greek Church. Some people were so unacquainted with the subject, and talked with so

little consideration, that I felt ashamed to tell them they were unknowingly uttering untruths. I took great pains to ascertain the cause of this ignorance in such an enlightened country, and among men whom I expected to find possessed of more knowledge, and who were well informed on other topics. I found the chief cause to be this: that the Protestants have been repeatedly so justly engaged in the Romish controversy; and, unfortunately, the controversy among themselves demanded so much of their attention, that until lately they had no time for inquiries respecting Eastern Christians; and no books certainly do exist in the English language which treat the subject faithfully and fully. The only information is to be obtained from reports in newspapers, and few readers will devote much attention to them. I have more than once read columns of such reports; and I am sorry to say that they were full of incorrect statements. The only two publications that are worth reading on the subject are Pinkerton's "Russia," published in 1833, and Mason's "Apology of the Greek Church," published by Hatchard, 1844.

I saw many splendid characters in my travels; but I was grieved at the numbers of infidels I met. They, seeing my costume, fancied I was one of those unfortunate creatures that either had no reli-

gion, or ridiculed Christianity, and curiosity made them talk with me. One, among many, was a highly cultivated passenger, who sat in the same first-class carriage with me from Glasgow to Greenock. His first words to me were, "What countryman are you?" "A Syrian," said I. "Of what religion?" "A Christian." "Dear me!" exclaimed he, "do you belong to those people who cut the throats of each other, and who anathematize each other from their pulpits;" "No, Sir," I said; "I belong to that class who love to do to others as they would others should do unto them; even more, who love their enemies, and pray for their persecutors." "Well, Sir, I have not seen such people yet," said he. "I have seen a great many; you are prejudiced," I replied. At last I told him, "Sir, I beg you to tell me whether, if any man owed you a thousand pounds, and, when you demanded your money, he refused paying you, on the plea that he, your debtor, knew another individual who would not pay his creditor; would that be a good excuse?" "I would see him hanged first," he replied. "Well, Sir, I am sure God, in the day of reckoning, will have to ask you, not how others have cut the throats of each other, but how far you stood right with Him. Explore, examine your heart, see if you are ready to meet your God and Judge."

The man was overwhelmed, and at the end of the journey, gave me a hearty shaking of the hand, and said, "You have brought me near to my salvation."

This occurrence convinced me of what one of my clerical friends had told me, that it was my duty to lecture, and to move about; for, although I may not be obtaining remuneration in money, I was forwarding the cause of religion, for many would come to hear me, when they would hear nobody else; and that the illustrations of Scripture in my lectures, &c. had been of great service to the cause of truth. This cheered my spirits. In mentioning the above I must not be misunderstood; for I declare that in no country did I find more devoted and pious people than throughout my journeys in Great Britain and Ireland; it was worth my while to travel hundreds of miles to witness such love to God and our Saviour: and where can one see more honour paid to God and to our Saviour, than in London, Dublin, and Edinburgh? Nevertheless, it will be right of Christians to abstain from using harsh terms against those who differ from them, for, they may depend upon it, that only love and charity will gain over their opponents; and anything that does not work love is not in the spirit of the Gospel.

Lastly, I must record with grief the discouragements I met with from some few of my personal friends, who tried to convince me that I was not right in spending my means to carry out my present plan; that others were bound to pay all my expenses; that I was not doing justice to my children in neglecting their rights for the purpose of educating strangers; that I was a fool to give up my business and prospects for such an arduous work; that it would have been much better for me to have continued in worldly pursuits, and have given a few pounds every year for promoting education and improvements in Syria; that it would be a hard life to continue persevering in such an up-hill work; and other like remarks. Now, kind friends, why do you not consider that God has given me many talents to employ in his service? Why cannot you see that somebody must begin the up-hill work? Why cannot you remember that every grand work is an up-hill work? Why do you not feel that I cannot be happy unless I performed the dictates of my conscience? And why, above all, cannot you see that all I have is God's, and that I am bound to employ it in his service, which is the only thing worth living for. Where are our ancestors the Phœnicians, who have "heaped gold and

riches like the dust of the street!" God grant you and me his grace to learn, that to know the Lord and be in his service, is the highest honour; and that the greatest fortune is, to gain the "pearl of great price."

Again, I am desirous to acquaint my true friends with some incidents I met with in my travels, that have distressed if not disgusted me with certain professed zealots: I have been solicited to become a sectarian, but I was never convinced on Scriptural grounds. I told such people that the Church could not be broken; that it would be a safer course to do all the good we could within it, than to try to establish new sects. That there was nothing to hinder a pious man from belonging to the Church; that it would be better for us to learn all the good among you, and to respect you all, and to love all the godly in every denomination of Christians, than to attach ourselves formally to any particular body; we are hearing the Gospel, and are enjoying many blessings, though we feel bound by a Christian duty not to raise war against the Church. The right-minded heard me, and I was content that the short-sighted should argue and find fault. I told them that Christ came upon earth to do good; this would not satisfy them. I remarked, that Christ,

knowing all the corruption in the temple, yet called it his house, and was found daily there: this was of no avail. I reminded them that the whole required no physician; if our people were all we could wish,—all pure, all godly, without errors or superstition,—they would require no effort on our parts; this would not convince them. “The grand maxim of Erasmus,” says D’Aubigné, “was, ‘give light, and the darkness will disperse itself.’” That this principle is good, that the great Luther acted upon it, hear what that great reformer said, “Sin is pardoned on account of God’s Son, and that man receives this blessing through faith.” He in no way interfered with the usual ceremonies. Luther again said, “I could wish that all the images in the world were destroyed; but we ought to begin to root out the notions of Rome first from the people’s minds, by good instructions, and the material images will fall of themselves;” this would not satisfy them. I told them that Naaman the Syrian was excused from the sin of going with his sovereign to worship; that there was nothing anti-scriptural in that Church-doctrine, though the practice may be bad, as the human heart is alike every where; this would not satisfy them. I told them the Spirit of God does not shew us that we are now to alter our course;

that we are to become all things to all men, and that by so doing we sacrifice no Christian principle; this yet would not satisfy them. Lastly, I told them St. Paul did not condemn, but admired the devotion of the Greeks, and took his text upon this ground, "The God whom you ignorantly worship," &c. "Sir, Sir, St. Paul was not yet truly converted when he said that!" the reply was to me. Now, can any one believe that I can tolerate such blasphemy, or believe that such men are true Christians? I must leave it to my readers to judge.

A pious friend of mine, Mr. Lang, has startled me by an account, that an eminent minister of religion had stated that the Church of England was akin to Popery! May God heal these bitter feelings, and infuse into them the spirit of the love of the eternal Gospel of His beloved Son! Amen. There is one comfort, however, that those who trouble us with these views, and who will find fault, are such that have never given a farthing for our plan in any way. Those who made excuses or found objections were the people who were distressed at our success; for God has in all times been on our side, and, through His infinite goodness and mercy, we carried out our plans.

Though I had to travel a good deal from one

part of the country to the other, and sometimes with my family, and to print, to hire rooms, and incur other expenses to promote meetings, (for, as in every other business, no one can make money unless he spends money), nevertheless I succeeded in procuring for my Society, net of all expenses, from £200 to £600 per annum ; and if larger contributions had been made, the expenses would not have been greater. We have always published the statement of our income in the aggregate, and deducted the expenses under the head “expenditure.” We might have adopted another method, and, under each head, have said “net” so much,—a practice sometimes acted upon by other public bodies. Our own plan I thought the safest, for every banker, merchant, tradesman, or artizan, so makes up his ledger, stating on the one side what he receives, and on the other what he spends, and what is left net is the pure gain. A merchant must pay for his counting-house, his clerks, his workmen, his postage, the expenses of his travelling agents, &c., and the net is the profit. We did the same ; but if any one thinks he can make out a plan for us by which we can get the money without expenses, we shall be glad to attend to his advice ; but such a person has not yet been found : and we could never have

got the money, if I had not moved about to get it. For example, in 1843, all my travelling expenses, postage, collector's poundage, and hiring of rooms, advertisements, &c., amounted to about £360; but I got for the Society that year about £1360; so there was a net income of about £1000, which was used for the Society's immediate wants, to spend on the Syrian youths; and the result of the lectures, &c. of 1845 and 1846, though of less amount, yet were in the same proportion. Thus, it is clear, that we have used the strictest economy, and with great advantage. I hope this will encourage my young friends who are anxious to do good, but who have not much means to carry out their plan. Silver and gold, and all the universe, belong to our God.

CHAPTER XXIV.

THE EASTERN CHURCH, COMMONLY CALLED IN
ENGLAND THE GREEK CHURCH.

It is not my object to defend the Greek Church, for I trust no one longs to see spirituality, godliness, and a life becoming the blessed Gospel, diffused in that body more than I do; and no one is more sensible of the want of labourers among them, and of preachers of the truth, than I am. Still, to accuse any one of more faults than he has, will be unjust. My duty is, merely to comply with the request of many friends, and to state the truth, and to give such information as I possess; for truth must be truth, wherever it is found. We must respect the truth we may see among others, however painful their apparent errors may be to us. The subject of the present chapter I can only, for want of room, treat briefly, and generally, as it bears on Syria.

I do not know how the name "Greek Church" was applied to that in Syria. We properly understand that the Greek Church is the Church of the

Morea and the kingdom of Greece. We call it, and it has always been called by the generality of historians, the "Eastern," or the "Orthodox" Church, *Τὴν Ἀνατολικὴν* or *Τὴν Ὀρθοδόξην Ἐκκλησίαν*. This great body, comprising about eighty millions, holds one doctrine, though it is composed of various independent branches, such as that of Syria or Melchite, that of Russia, that of Greece, that of Constantinople, that of Georgia, &c.; but each patriarch and each bishop is independent in point of government. This Church has been called the Eastern; but it might, in consequence of her protesting against the errors of the Church of Rome, be designated Protestant in the true meaning of the word; for we must state, that when almost all Europe were completely under popish doctrine, the Eastern Church had protested against its errors. It had protested against the innovations of the Church of Rome, as I shall shew in the following pages; and it detested these innovations so much, that, after a great and long-continued struggle, it separated from the Church of Rome, and the Churches were afterwards distinguished as the Eastern and Western.

The Eastern Church declares that the Pope and his followers have separated from the true Universal Church; and it is called the Orthodox Church, on account of its holding, against the heretics, the

true doctrine and foundation of the Universal Church, the divinity of our blessed Lord, and that the Lord has two natures and two wills, contrary to the Monophysites and Monothelites, who are compromised in these two doctrines.

It is here necessary to remark, that there are some other bodies of Christians in the East, some of them followers of Rome, as the Maronites and Cawatlíe. It therefore does not follow that any Christian or Ecclesiastic, or any one who may be called Bishop, and comes from the East, or who wears an Eastern garb (as has been the case several times in England, and many excellent men were thereby deceived) is necessarily a member of the Eastern Church. I will, therefore, lay down certain definitions that will characterize this Church. It is primitive, and has no connexion or union, directly or indirectly, with the Church of Rome, and repudiates *in toto* the Council of Trent. It always believed and held as a vital doctrine, without which no man can claim to be of the fold of Christ, the divinity of our Lord as equal to the Father; that our Lord Jesus Christ had two natures and two wills: "This is life eternal, to know thee the living God, and Jesus Christ whom thou hast sent."

It has been called the Eastern Church, as already

stated, on account of its separation from the Church of Rome; it has been called the Apostolic Church, from its existence since the time of the Apostles; for “in Antioch the believers were first called Christians,” &c.; and to prove her uninterrupted succession, it has only to state that the Bible assures us of the Church being founded by our Lord and his Apostles, since they, the Apostles, went about “strengthening and confirming the churches in Syria,” &c.—Acts, xv. 41, —and that the Church in Damascus, which Paul went to persecute, flourished in the first five centuries. In the year 643, Syria and the Holy Land were conquered by the Mohammedans, and Christianity was only tolerated in those who were on the spot at the time of the conquest. The law enacted that all new converts should be put to death; where, then, do the hundred thousand Christians come from who are found in this land? They cannot have come there after the Hegira, 1263 years ago; they therefore must be descendants of the ancient converts in the days of our Lord, and of Pentecost, &c. So, then, the Bible, ecclesiastical and general history, with common sense, prove the succession from the Apostles to the present time. It is this Church that doctrinally believes the Holy Scriptures to be the

highest authority, and which hates the doctrine of supererogation. See what Chrysostom declares:—
“If the righteous can hardly be saved, where am I, the wretch, to appear?” All the enlightened fathers of this Church, such as Basil, Ephraim Syrus, Gregory Theologos, Athanasius, Epiphanius, &c., have held the above-mentioned doctrines, and the glorious doctrine of justification by faith. Lastly, this is the Church that protested in the seventh, eleventh, and thirteenth centuries against the errors and innovations of the Church of Rome; and consequently, in the time of the Reformation, many reformers, in their protests, directed attention to the precedents of this great Church, and sought union and brotherly love with it.

And now, as several persons in England and other countries, who have their own peculiar views and wish to disparage every other, have spread reports that the tenets of this Church are exactly the same as those of the Church of Rome; and some well-meaning men confounding the practice with the doctrine, have entertained unfavourable opinions of this Church, and have credited any report that may have been told them, and have spoken against this Church as being identical with that of Rome, —I will shew that these reports are incorrect,

and that the impressions made to the prejudice of the Eastern Church ought to be removed. I could adduce many evidences from the books of Eusebius, Chrysostom, Abu Alfaraj, Economus, Kwaneen Alrassol, &c., to prove all I say ; but this possibly would not be so acceptable to my Protestant friends and brethren as quotations from sincere godly Protestant authors. Let me, then, begin with the Rev. Dr. Pinkerton's remarks on the practice of the people, of whom, on his first introduction to them, he thus speaks :—" On beholding this and similar scenes, I shall never forget the impressions made on my mind when I first viewed them. On entering Russia, in 1805, without any further knowledge of the service, people, and principles of the Greek Church, the traveller must at once come to the conclusion that the Eastern Church is, in all respects, as corrupt in doctrine and as superstitious in practice as the Church of Rome. On obtaining better information, however, he finds this a hasty conclusion as it regards doctrine, and not borne out by facts ; for the Church that permits every one of its members to read the Holy Scriptures in a language which he understands, and acknowledges this Word as the highest tribunal in matters of faith on earth, is still possessed of the best reformer of all super-

stitutions." (Pinkerton on Russia, page 56, published 1833).

I have already remarked that the Eastern Church differs widely from that of Rome, in denying the supremacy of the Pope, the doctrine of purgatory, works of supererogation, &c. I see that Dr. Pinkerton has found this to be true (*vide* his Work, page 85). I here transcribe in two parallel columns the doctrinal differences between the Eastern Church and that of Rome, and exactly as the Rev. Dr. Pinkerton quotes them in his book already mentioned, confirmed by another pious Protestant author, Masson's "Apology for the Greek Church."

*Doctrine of the Eastern
or Greek Church.*

*Doctrine of the Roman
Church.*

SOURCES OF THE DOCTRINES OF FAITH.

- | | |
|--|---|
| <p>1. The only pure and all-sufficient source of the doctrines of faith is the revealed Word of God, contained now in the Holy Scriptures. "All Scripture is given by inspiration of God, and is profitable for doctrine," &c.—2 Tim. iii. 16, 17.</p> | <p>1. Holy Scripture is not an adequate source of saving doctrine; for in Christianity there is much necessary to be known which is not in the Scriptures; as, for instance, that the feast of Easter should be kept on Sunday, &c.</p> |
|--|---|

*Eastern Church.**Roman Church.*

2. The Holy Scriptures are contained in the thirty-nine canonical books of the Old, and twenty-seven of the New Testament, which serve as a rule of faith; but the other books of the Old Testament, though respected by the Church for the antiquity and the sound doctrine found in them, are only esteemed by her to be apocryphal; that is, books, the divine origin of which is hid from our faith, or is subject to doubt; because the Old-Testament Church and the Christian Churches never acknowledged them to be canonical.

3. Every thing necessary to salvation is stated in the Holy Scriptures with such clearness, that every one, reading it with a sincere desire to be enlightened, can understand it. "Thy word is a lamp unto my feet." Ps. cxix. 105. "But if our Gospel be hid, it is hid to

2. The books of Tobit, Judith, Wisdom of Solomon, Wisdom of Jesus the Son of Sirach, Baruch, and two books of Maccabees, like the other books contained in the Bible, are canonical; because the Church acknowledges them to be so.

3. Holy Scripture is so unintelligible, that it is impossible to understand it without an interpreter; for many passages of it admit of various interpretations.

*Eastern Church.**Roman Church.*

those that are lost." 2 Cor.
iv. 3.

4. The most authentic texts of the Holy Scripture are contained principally in the Hebrew and Greek originals; for all translations receive their credibility from the originals.

5. Every one has not only a right, but it is his bounden duty, to read the Holy Scriptures in a language which he understands, and edify himself thereby. "Blessed is the man that meditates in the law of the Lord day and night." Ps. i. 2. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another." Col. iii. 16. And the most of the apostolical epistles were written to the people, and not to the clerical order alone.

4. Sacred Scripture, in its original tongues, is adulterated, and the Latin translation of it, known by the name of the Vulgate, is the most authentic; because from ancient times it has been received by the Romish Church, and established by the Council of Trent.

5. The laity ought not to read the Holy Scriptures in the native tongues; because, in reading, they may fall into error.

Eastern Church.

6. Holy Scripture being the word of God himself, is the only supreme Judge of controversies, and the decider of misunderstandings in the matters of faith. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. iv. 12.

7. The decisions of councils are to be tried by the Holy Scriptures; so that no council can set up an article of faith which cannot be proved from the Holy Scriptures. This rule was always held by the ancient Church.

8. The traditions of the Church are to be tried by the Holy Scriptures; and traditions respecting articles of faith, which are not to be found in them, ought not to

Roman Church.

6. The Pope of Rome is the supreme and infallible judge of controversies and decider of misunderstandings in matters of faith, because he inherits all the privileges of the high priest of the Old Testament, and of the apostle Peter, for whom Jesus Christ himself prays that his faith might not fail. Luke, xxii. 32.

7. Councils have an equal degree of exemption from error with the Holy Scriptures; for in them Jesus Christ is present. "Where two or three are gathered," &c. Matt. xviii. 20.

8. Unwritten traditions ought to be received with the same reverence as the written word of God; and may contain articles of faith necessary to salvation. "Hold

*Eastern Church.**Roman Church.*

be received; for the Holy Scriptures, in many places, forbid the adding of anything whatsoever to the doctrines contained in them. Prov. xxx. 56; Gal. i. 8, 9; Acts, xxii. 18.

the traditions which ye have been taught," &c. 2 Thess. ii. 15.

OF GOD.

9. The Holy Spirit proceedeth from the Father. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." John, xv. 26.*

9. The Holy Spirit proceedeth from the Father and Son. "All things that the Father hath are mine; therefore said I, that he shall take of mine and shew it unto you." John, xvi. 15.

ON THE CORRUPTION OF HUMAN NATURE.

10. Man, in his natural corrupt state, has liberty in the choice of natural, civil, and moral good; but for spiritual and saving operations, he has no free will and power.

10. Man, after the fall, retains so much natural power, that he can perform saving works, co-operate with grace, and in a certain sense merit it. For when God gives to

* This Church declares, with all historians, that the Church has held the procession from the Father for about 1200 years. The Nicene Council has so placed it. What right has the Pope to alter it after so many hundred years? "Filioque was a glaring interpolation." *Vide Mosheim's Eccles. Hist., Vol. 1, p. 379.*

*Eastern Church.**Roman Church.*

“The imagination of man’s heart is evil from his youth.” Gen. viii. 21. “Whosoever committeth sin, is the servant of sin.” John, viii. 34.

11. Evil desire, or the first efforts of the will to sin, is a sin meriting God’s wrath. In the 8th chapter of the Epistle to the Romans, the whole of which refers to this subject, evil desires are repeatedly denominated sin; and, among other things, it is proved, that it is forbidden by the law—“Thou shalt not covet.”

us his commandments, this naturally supposes that we are able to fulfil them.

11. Evil desire is not sin; it only begets sin. James i. 15.

CONCERNING A MEDIATOR.

12. The sufferings and death of Christ are an abundant satisfaction for the sins of the whole world. “Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it, that he might present it to himself a glorious Church, not having a spot or wrinkle, or any such thing.” Eph. v. 25, 26, 27.

12. Though Jesus Christ has satisfied the justice of God, for our sins, yet we ought to merit an interest in this satisfaction, by making satisfaction ourselves; because we ought to be conformed to his image. Rom. viii. 29.

*Eastern Church.**Roman Church.*

13. Grace justifies through the power of the merits of Jesus Christ, which a man receives by living faith; good works are the fruits of faith and grace, and therefore they do not constitute in man any kind of personal merit; "for all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood. Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. iii. 23—28. "When ye shall have done all those things which are commanded you, say, we are unprofitable servants." Luke, xvii. 10. To this subject also belong the whole Epistle to the Romans and Galatians.*

13. Grace and faith only lay the beginning of the work of justification. A man acquires perfect justification and eternal life by his own merits, which are his good works. "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? See, then, how faith wrought with his works, and by works faith was made perfect." James ii. 21, 22.

* What can there be more clear than that this Church holds the doctrine of justification by faith?

*Eastern Church.**Roman Church.*

CONCERNING THE SACRAMENTS.

14. All Christians ought to communicate in the body and blood of Jesus Christ, under the symbols of bread and wine. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16. "Drink ye all of it." Matt. xvi. 27.

14. The priest only ought to communicate in the eucharist in the two symbols of bread and wine; and the people in the one symbol of bread, because the strength of the sacrament is as well to be found in the one symbol as in both; and, in order the more conveniently to partake of it, the Church abridges it into one symbol.

15. The clerical office is consistent with the married state; that is, he who has entered honourably into the married state may be a priest. Thus Paul writes to Titus: "Ordain elders in every city as I had appointed thee; if any be blameless, the husband of one wife."

15. Priests ought to be unmarried, "For a bishop must be temperate." Titus, i. 8.

16. Jesus Christ is the only Head of the Church. "And gave Him to be the head

16. Jesus Christ is the invisible, and the Pope of Rome the visible head of the

*Eastern Church.**Roman Church.*

over all things to the Church, which is His body, the fullness of Him that filleth all in all." Ephes. i. 22, 23.

Church. "Thou art Peter; and upon this rock I will build my Church." Matt. xvi. 18.

These words refer to the Bishop of Rome, as the successor of St. Peter.

17. The spiritual power has under its charge matters relative to faith, and is subject to the genuine law of God's Word, and the united councils of the Church; for the spiritual power has in its hands the keys of the kingdom of heaven, and the right to bind and to loose on earth what ought to be bound or loosed in heaven. Matt. xvi. 19; xviii. 18. Those who use the keys of the spiritual power are subject to the decisions of the Church, which is bound to "try the spirits, whether they be of God." 1 John, iv. 1.

17. The Pope has the supreme power in all matters spiritual and temporal, as the vicegerent of Jesus Christ.

CONCERNING A FUTURE STATE.

18. The condition of a man's soul after death is fixed by his internal state; and there is no such thing as purgatory, in which souls have

18. Betwixt heaven and hell there is purgatory, into which those who die in pardonable sins fall, and in which they are purified by

Eastern Church.

to pass through fiery torments in order to prepare them for blessedness. "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John, v. 24. There is no need of any other kind of purification, when "the blood of Jesus Christ cleanseth us from all sin."

19. Though the spiritual power has a right to absolve from sin on repentance being manifested; though such absolution may and ought to be asked for the dead as well as the living, because God can hear prayers equally for the living and the dead, being "not the God of the dead, but of the living;" Matt. xxii. 32; nevertheless, no one has the power to deliver sinners from torments by the application of the work of supererogation of Jesus Christ and of the saints; because the merits of Jesus Christ are not under the con-

Roman Church.

fire in order afterwards to enter bliss.

"The day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." 1 Cor. iii. 15.

19. The dignitaries of the Church have power to redeem people from the torments of purgatory by means of indulgences or dispensations, which are a deliverance of sinners from merited punishment by the application to them of the works of supererogation of Jesus Christ and of his favourites.

*Eastern Church.**Roman Church.*

trol of man; and works of
supererogation in the saints
are impossible, as they them-
selves are only saved by grace.

The above doctrines of the Eastern Church were drawn up by Archimandrite Philaret, Professor of Divinity in Neoskoy Spiritual Academy, in order to guard the members of the Church from falling into the snares of the Jesuits, who had made the greatest efforts, as at every other time the agents of Rome did, to subvert the Eastern Church; for her existence had at all ages proved a powerful weapon in the hands of European reformers against the Church of Rome. Dr. Pinkerton found this to be the case, and had a copy of it (see his *Work* already alluded to, pp. 41—54). Again, there is another great difference between the two Churches: I mean the spirit of toleration, for the Eastern Church teaches charity towards all bodies of Christians; besides, it rejects new councils, and that of Trent, and considers no council to be binding in any shape on the Church; therefore it is ridiculous to hold that it is bound by the small Assembly of Jerusalem, according to the assertion of the misinformed correspondent of Smyrna.

Now, with regard to the doctrines of transub-

stantiation, predestination, and similar things, the Eastern Church holds her peace respecting them. God the Spirit was pleased to declare very little respecting them, and the Eastern Church dared not and dares not give their definition. We are told of his body, and we will have it as he will have it, but how we are unable to tell. They say, on drawing to the table of the Lord, "*Ak-balni alyawm sharican liashac alsire yabn Allah*;" "Receive me to-day partaker of thy sacred supper, O Son of God." (See Liturgy of the Eastern Church, that of St. Chrysostom, now in use.) In short, such mysterious questions were never made subjects of talk, &c. in the Eastern Church. Indeed, transubstantiation originated with Innocent III., in the 13th century, long after the separation of the two Churches, under whom Predestination was also reduced to definitions by Western ecclesiastical philosophy, whose founder, on this head, was the Saxon Godeschalcus in the 9th century. (See Mosheim's Eccles. Hist., Vol. i., pp. 381, 621.)

It has been common of late for some men who have entered the Eastern churches during their travels, and have seen pictures in these churches, to form hasty conclusions without investigation, and for others, for the promotion of their own private views, to declare that the Greek or Eastern

Church worships images. For my own part, I would not condemn any godly man, who, for want of knowing better, expressed his grief at any craft or superstition, practised through ignorance by members of that Church, but would rather admire his zeal for the Gospel of the Lord; I would thank him for his sympathy; and would rejoice to see efforts adopted to remove all this ignorance, and to promote the glory of the Redeemer. But to compare practice with doctrine, or to understand symbols beyond their meaning, is as absurd as if any Eastern Christian, on first entering a Lutheran church, should declare that they worshipped the cross of wood; or, on entering an Anglican country parish church, should believe that they worshipped old cloths, such as the flags of different old families, which are hung up in it; or, on entering old churches, and even new, that they worshipped pictures; or, on entering St. Paul's, Westminster Abbey, or any other church, and seeing the monuments for the dead, should conclude they worshipped them; or, in seeing the pictures of the sovereign hung in drawing-rooms, should believe that the English, like the Chinese, esteem the monarch as the Deity; or in seeing an illustrated Bible, should believe they have taken the liberty of adding matter to the word

of God ; or should accuse the Lord Mayor of London or the Provost of Edinburgh of usurping Divine power, because they are addressed as “ your worship ” or “ your worshipful.” I never in all my life saw an image in any Eastern church, though I have entered thousands, and have seen pictures. Image worship with them is idolatry ; and did I belong to the Church of Rome I would leave it at once on that account only : and surely every rational member of that Church must be offended at image worship, or the placing of images in churches. If any pious Protestant were to point out any corruption he might see, and the ignorance which generates unscriptural practice, he would find every pious and enlightened member of the Eastern Church ready to deplore them just as much as himself. Chrysostom, the great pillar of that Church, declaimed most boldly against Eudoxia, on account of her having erected her statue in silver near the church. (*Vide* Mosheim’s Eccles. Hist., Vol. i., p. 240, N. O.) The fact is (as Mr. Masson assures us) “ the Eastern Church has a defined and distinct idea between *προσκύνησις* and *λατρεία*, worship and adoring ; and they declare *προσκύνησις* to be the same as *ἀσπασμὸς*, or *φίλημα*, salutation or kiss.” The Eastern Church has been so averse to images, no less so than Protestants, that a Roman author

describes them thus:—"Toute Eglise schismatique est Protestante." (Count De Maistre's treatise called "Du Pape.") The Greek, or Eastern Church (declares a pious Protestant author, who resided a great many years among them) "may not only, with strict propriety, be called protestant, but the eldest and most consistent of all Protestant Churches, as having, for so many centuries, never ceased to protest against the usurpations and innovations of the see of Rome." (*Vide* Masson's "Apology of the Greek Church," p. 16.) "For my own part," adds the same author, p. 21, "I venture to assert, that the doctrines of the Greek Church, as fairly collected from her standards, are substantially unexceptionable and truly scriptural." In short, it would be as great an error to state that the Greek Church doctrinally worships images, as for a member of that Church to assert, that the English worship their wives doctrinally, since, at the altar, before their clergy and the assembled multitude, the husband declares, at the matrimonial ceremony, that he will "worship her" (his wife).

With regard to the salutation of saints, they only desire participation in their prayers and *not* mediation, for the blessed Redeemer is the only mediator, and He alone can hear prayer. They say, if the saints, when alive on earth, prayed

for others, (Rom. xv. 30), much more would they do so when they are nearer to God. The fact is, most addresses to saints are, as far as I understand from the original books and language, mere salutations; all their prayers for salvation, pardon, mercy, blessings, and every thing we poor creatures need, are addressed to God only through Jesus Christ our Lord; and such prayers end in some one of the following terms, when addressed to the Holy Trinity: *διὰ τοῦ ὀνόματός σου*, for Thy name's sake;—see the first prayer in their liturgy, *ὁρολόγιον*, or *Swayéh*; and *Ayha attaloot*, *παναγία τριὰς*, Most Holy Trinity: when addressed to the Father, “*Badalat Ibnak alwaheed*,” for the sake, or by the advocacy or love, of Thy only Son: and, when addressed to the Saviour, “*Lajel asmac alcareem, bamahabatac libbashar*,” for the honour of Thy name, for Thy love to mankind, for Thy love to Thy Saints, or to Thy elect, (*vide* “*Swayéh*,” *i. e.* their prayer-book). I here transcribe one of their favourite and constant prayers, to prove the above, —I mean, “*Yarab alkiwat*.” I give it in Greek, for it may be better understood in that language than in Arabic. It is important to know that this great Church has no one ecclesiastical tongue, but every nation embracing the same doctrine is re-

quired to read the Scriptures, liturgy, &c. in the vernacular tongue. Thus, in Syria is used the Arabic; in Greece, the Greek; in Turkey, the Turkish. *Κύριε τῶν Δυνάμεων μεθ' ἡμῶν γενοῦ, ἄλλον γὰρ ἐκτός σου βοηθὸν ἐν θλίψεσιν οὐκ ἔχωμεν*—*Κύριε τῶν Δυνάμεων, ἐλέησον ἡμᾶς*. “O Lord of hosts, be with us, for we have no other help in time of trouble but thee; O Lord of hosts, have mercy upon us.”* Indeed, most of the prayers in this church are taken chiefly from the Holy Scriptures, such as the 5th, 18th, 20th, 23rd, 27th, 34th, 38th, 51st, 103rd, 104th, 141st, 142nd, &c. Psalms. They have two daily services, morning and evening; and they read the whole of the Psalms once a week in the church, as well as one chapter in the Epistles and two chapters of the Gospels daily. The Lord’s Prayer is used three times at least in each service, and the Old Testament is read every Saturday evening and feast days, all in the vernacular tongue. The ancient liturgy of St. Chrysostom (from which a good

* It is evident, from this general and favourite prayer, that the original compilers of the Liturgy clearly believed that no heavenly or earthly being can help us but Christ. Therefore, if any addresses to saints for direct help be found, they must be popish, and must have crept in at some subsequent period, when the Eastern Church was weak and afflicted, and ought to be reformed.

deal of the English liturgy was taken) is chiefly from Scripture, and used daily in the churches. (*Vide Swayéh*, or Liturgy of the Church.)

Nevertheless, I confess there are many practices and corruptions that require reform, and much ought to be done before they can be considered as walking rightly in the sight of God; and indeed such is the ignorance of the common people, that I dare not state, that they understand these doctrines in their true meaning, but I fear quite the reverse. I pray God to hasten the time when all professing Christians shall know that Christ alone is the Alpha and Omega in heaven and earth, time and eternity.

Ungodly men, and sometimes well-meaning but misinformed men, have spoken untruths respecting the sacrament of baptism in the Eastern Church, as that all the baptized are regenerated and safe. See what Bishop Miniati (one of the leading authorities) says: "Baptismal faith, in the case of infant baptism, makes one Christian only by name. If we imagine that by the mere act of baptism we can gain eternal life, we deceive ourselves." "How unfair, then, (to use the language of another pious Protestant author—Mr. Masson's 'Apology,') is it to confound the doctrines of the Church with the practice of the people!" What I have above

stated, I trust, will satisfy all reasonable minds who wish to know the truth of the case, and will make them careful, in future, not to repeat what they may have heard on the subject from either ungodly or ignorant men.

It was upon the above-mentioned grounds that I held it my duty to God not to cause a schism in that Church, however pained and distressed I may have been at its practice. Indeed, how can it be otherwise, when the portion of the Church of Antioch in which I, with other friends, are much interested, is the one which, for 1200 years, has been under the yoke, without a college for training her clergy or instructing her members? The clergy are appointed from tradesmen or artizans, such as ironmongers, grocers, &c.: all the qualification required is, to read a little, and to bear a good moral character. What would have become of dear England, or any other part of the world, if they had suffered the same want for a thousand years? The miracle is, her existence; adhering to their faith can only be the work of God. A person, I believe, may take orders in that Church without sacrificing any principle of the ever-blessed Gospel; for a candidate for holy orders has only to declare and sign the Nicene Creed, believing that that embodies all the truth, and that the truth does not depend upon the faithfulness or unfaith-

fulness of any ecclesiastic, since the Church, they declare, is built on a rock. So, then, how shameful it was of some who said that a person taking orders in that Church must sign all anti-scriptural doctrines! It was owing to this conviction that I felt bound to resist all temptations to become a sectarian, though it would have filled my pocket if I had acted the hypocrite, and pleased men according to their views; but to God we must give an account.

But supposing we did please one party, and effected a schism—could we please all? Supposing we did go to war with the Church, would any one receive us? Supposing we had all manner of reasoning, would any one hear us? Experience, and the attempts of many devoted, learned, and persevering men, and enormous sums of money expended in the hope of making a division, have failed. Indeed, ages have proved that those who leave that Church are either heretics, such as Arians, &c., or such as are inclined to join the Romish Church. It was upon these grounds that I advocated a native agency, and sent young men to be educated in England, in the hope of ultimately doing good; and, for the same reasons, I advised them to hear the Gospel, to live in holiness, to preach the truth, but not to separate; for confusion would be the result. Let me prove this from the pen of an enlightened and pious Protestant author :

“If a Greek youth be judiciously educated in strict conformity to the principles of his own Church, his religious sentiments, I am persuaded, will be, in the ordinary course of things, such as perfectly to satisfy any consistent member of the Church of England. To endeavour, directly or indirectly, to make him a dissenter from his own Church, would, in all probability, render him in the end a Socinian or an infidel.” (*Vide* Masson’s “Apology of the Greek Church.”) Such are our grounds; and we can have no right to alter them, unless convinced by truth to the contrary. When it shall be made clear to us by the Word of God, that it will forward the cause of the Redeemer to separate and to establish fresh sects, I will be among the first to do so; for I hope my aim, equally with that of my dear friends and supporters, is the glory of our holy religion, so that souls may be saved in Christ Jesus. If I am mistaken in these statements, then both Dr. Pinkerton and Mr. Masson—two men known for their piety, protestant zeal, and learning, and long residence in the country—must also be mistaken. For my own part, I declare that I shall never be ashamed to retract these or any other statements, if I can be clearly shewn to have been wrong or misinformed.

CHAPTER XXV.

CLAIMS AND PROSPECTS OF SYRIA—MEANS THAT SHOULD BE EMPLOYED, AND THAT ARE NOW EMPLOYED FOR HER WELFARE—THE PROBABLE ADVANTAGES THAT MAY RESULT FROM A PRUDENT COURSE OF NATIVE AGENCY.

Now, with regard to the claims of Syria, I have already stated, that she was the cradle of the human race, the cradle of our holy religion, and the cradle of literature and knowledge. The Holy Scriptures prove the former, and general history proves the latter. As to her zeal of old, we have to appeal to the consciences of Christian men. Was it not by the Eastern Christians of the primitive ages that Christianity was brought to Britain and Ireland? Christianity was introduced, long before St. Augustin, both in Britain and Ireland. St. Chrysostom spoke of the Christians of these isles in his time. The time of keeping Easter in the first few centuries by the Anglican Church corresponds exactly with that in the Eastern Church, and proves the close connection between

them. The welcome of Theodore, the eastern ecclesiastic of Tarsus, to Britain, and his elevation to the see of Canterbury, his love and zeal, and great work for the English Church, prove the affection of the Eastern Church for that of Britain in the time of old. (*Vide* Mosheim's Eccles. Hist., Book i., p. 295, and Dr. Hook's Dictionary, under the head "Theodore.") The once celebrated seminary of Byritus, my dear Beyrout, and the teaching of western pupils there, are known to all historians. "The fate of learning was less deplorable among the Greeks and orientals than in the western provinces, and not only the several branches of polite literature, but also the more solid and profound sciences were cultivated by them with tolerable success, since we find among them more writers of genius and learning than in other countries. Those who inclined to the study of the law, resorted generally to Byritus, or Beyrout, famous for its learned academy." (*Vide* Mosheim, Book i., p. 223.) The learning of the Arabians was derived from Syrian bosoms in the time of the conquest; and the service that these Eastern Christians rendered to the glorious Saracenic school under the brilliant age of the Khalifs can be proved by one quotation, of high authority: "It must be owned, nevertheless, that all the knowledge, whether of

physic, astronomy, philosophy, or mathematics, which existed in Europe from the tenth century, was originally derived from the Arabians, who, in a more particular manner, may be looked upon as the fathers of European philosophy." (Mosheim's *Eccles. Hist.* Vol. i. p. 408.) All orientalists and sound historians have declared that the Arabians had no great literature before the conquest of Houran, Syria, and Egypt, at which places the conquered Christians became the translators of the ancient grand works, authors of new, and teachers of the youths of their new masters. So, good came out of evil; and the Almighty, while punishing them for their sin, has made use of them in their adversity for the revival of learning in the world.

The claims of Syria have also been advocated by right-minded travellers, and by officers who have visited that land, such as the Consul-General Farren, the Hon. Capt. Murray, R.N., Sir George Otway, Bart., R.N., and in the beautiful "*Pastoral Memoir*;" the excellent author of which, with the above-mentioned officers, I rejoice to state, have joined our committee in the work of love. As to the character of her present people, their hospitality, poor as they may be, and her natural beauties, I have only to refer to the brilliant work, "*The Crescent or the Cross*," and to

quote from the able pen of the great poet of France, M. De Lamartine, who has done the land the honour of visiting it; and who says—"We bear with us the names of all those who have overwhelmed us with civility and sympathy during a year's sojourn among them, in order that we may for ever preserve for them, in different degrees, remembrance, interest, and gratitude. If I had not received yesterday's letter,—if I had not an aged father, whose recollection is incessantly urging my return to France,—if I had a place of exile to choose in the world wherein to finish my days in solitude and enchanting nature,—I should remain where I am."

Has not also Syria strong claims upon governments and legislators? We leave it to the dictates of conscience to determine. The liberal views of some of her clergy, such as are enlightened, may be illustrated in three ways:—The liberality and Christian kindness of the great scholar, the Rev. Khoori Yoosef, of Damascus, who readily, at my request, helped the Rev. Mr. Shlitz, of the Church Missionary Society, in his translation of the Holy Scriptures into Arabic in 1840 and 1841. This was as good an act as the readiness of his brethren in the faith to allow the Rev. Mr. Hartley to preach in the pulpits of Greece.

It will not be out of place to quote an incident which occurred to Dr. Pinkerton connected with a clergyman of the Eastern Church. The Rev. Doctor had been advocating the cause of the Bible, and on taking leave of the Bishop of Orel, the Archimandrite (clerical), to use the Doctor's words, "with a cordial embrace and shake of the hand, gave me a sealed paper, which he requested me to take with me. On returning to my room, I observed that the letter was addressed to myself; and on opening it, what was my surprise at finding that it contained two bank-bills of 25 roubles each, with these words: 'To the zealous promulgator of the Word of God. Be pleased to accept these two mites (£2), in aid of your travelling expenses, from your sincere brother Peter, Archimandrite of St. Nicholas!'" Such has been the good feeling of these people: but, alas! these kind dispositions have been sadly misrepresented by some short-sighted men, who persist in describing them as all heretics, and perishing; and their hospitality has been abused by some individuals who have been received into native houses, and aided in their views.

Now, with regard to the means that should be employed. First, as to schools, I would recommend the plan adopted by the excellent Church Missionary Society and the devoted American

missionaries, viz., teaching them *en masse* their own language, and the higher classes some of the European languages: as this knowledge will enable them to read the literature of all countries, and to study the higher branches of science, as well as books on sound religious doctrines. Secondly, to employ such natives* as can be found, to teach plain reading and writing, under some superintendence; the native to be paid, to enable him to give his whole time to teaching; this can be done at half the expense an European would cost. Thirdly, to select some promising youths, and to send them to be well educated abroad; their education should be carried on in the ordinary course, not to make much of them, nor to spoil them by kindness, but to do them good, and to keep constantly in their minds that they are Syrians, being brought up for the good of Syria, and must return there, to work for its welfare. Fourthly, such young men should be educated in general knowledge, and also in some useful professions, such as medicine, chemistry, and engineering; and others, of lower order, should be taught mechanical trades, such as cart and carriage makers,

* "I have found among them persons of genuine piety, learning, and benevolence, exemplary in their lives and candour."—*Dr. Pinkerton*, p. 249.

ironmongers, tin-men, and such like. These young men should be brought, as often as possible, to hear Gospel truths, to avoid vain sights, and to move, as much as practicable, in religious circles. They should be taught to love their community. and to bear with other people, and never to allow the idea to enter their heads that they are to be promoters of fresh sects; for the moment they are known to have such in contemplation, no one will hear them among their own countrymen, as already proved. If any of these young men shew a disposition to gaiety or extravagance, he should be sent home at once, otherwise he will be unfit for the work, and will be of no use in either country. As soon as such men shall have finished their education, they should be sent out, provided with all necessary outfit. They should also be supported for two or three years; for the taste they must have acquired in a civilized life, and the desire to help others, will, on account of the poverty of most of their people, render it necessary that they should have funds, for these purposes as well as for their daily sustentation, until they may be able to make their own way, and their country be prepared to appreciate their talents, and to afford to pay them. They should have a printing-press for Arabic, and they should be assisted in every possible way to

translate good elementary works, both for children and adults.

Such as may be engaged in teaching should bear in mind, that knowledge, without religion, will not make us happy or bring us near to heaven. It is, therefore, indispensable to instruct them in holy things also. This spiritual instruction should be selected chiefly from such of the writings of their own Church as are in accordance with the Holy Scriptures, as from St. Chrysostom, Ephraim, &c., where they will find more than enough for the purpose; but above all things, the constant use of the Bible, in all the schools, should be considered as of paramount importance. They should also teach as many of the young men as possible the art of healing; these should remain laymen, for they will be more acceptable to the natives, &c., and can obtain admittance into the female department, where a clergyman cannot. It will be absolutely necessary for this class to advocate (for they are the most influential) female education; this once introduced, we shall have in every house a school. As many of those who are intended to teach in schools, as are moved thereto, should enter the Church; for, by so doing, as already proved, there is no sacrifice of principle, but rather an honour in becoming a minister of the

new covenant. They must be, as the Word of God declares, "the restorers," &c. They must preach the truth, avoid disputes and controversy, exalt the Redeemer, and lead a holy life; above all, an enlightened young ministry must be raised. This will do good; but if they tell their people that they are to be damned—they may be sure of excommunication, and lose all opportunity of usefulness. They should avoid, as much as possible, politics, and pay all due homage to the constituted authorities. They should never despise learning or truth, however little they may see of it, and wherever it may be found.

Such an agency would work well, under the blessing of God, and, in a few years, do wonders for the country; and it would not cost more than the expense of ten European missionaries. The Lord of Heaven and of Earth did not send the Galileans to preach the Gospel, until He made them linguists of all the world by the gift of the Almighty Spirit. This we cannot have now. We must, therefore, raise a native agency. Such an agency will be more economical; as natives can be sustained at one half the expense of Europeans. It will save time; for, the moment a native has the qualification and disposition, he can at once teach and preach. It will save life; for, in warm

climates, where the lives of Europeans are sacrificed, the natives flourish and live to an immense age. I knew many who lived to one hundred years. My own grandfather and grandmother exceeded one hundred years of age. Such an agency, through the grace of God, in due time will bring a happy result.

These statements I made to the hundreds of clergy, and other sound-thinking men, I have met in my travels; and I feel happy to state, that I have not yet heard any one who did not agree with me in every sense of the word. In the meantime, until such agency can be established, European and other missions must be set on foot. But how? and what should they do? The best way I believe is, to select spots where the climate agrees with them, and where they find the language easy to learn; they should direct their chief efforts to forming schools for the young, and be consistent in the doctrines they promulgate; for nothing is more injurious to missions than the difference of doctrinal opinions; which makes the people, Mohammedans, Roman Catholics, and Eastern Christians, each above eighty millions, say to them, go, agree among yourselves, and convert one another before you come to us. I can assure my British friends, that, although I am aware that Christians differ in their views, and I am an advocate for the exercise of a free conscience, and a

great admirer of those who adhere to the principle of toleration, still, nothing can be more injurious to the cause of truth in the East, than the want of concord and brotherly love among the missionaries. This applies to missions established among Moslems, Jews, and Christians. Among Heathens missionaries of different denominations may labour with success.

This native agency, however, has great difficulties to encounter, many of which I know by experience: I will here advert to some of them, in the hope that good men may find out a remedy. An Eastern youth, educated in England, will naturally, by the knowledge he has acquired, feel himself superior to his countrymen, and will have confidence in himself. Now, if he attempts to shew his countrymen that he is better than they are, and possesses more knowledge, this is sure to bring on him jealousy and envy, and they will shrink from associating with him. The best way to avoid this is, by degrees, in a spirit of meekness and forbearance, to shew his learning, and relate what he knows and has seen, step by step; but should he make a display of all at once, they would not believe him; they would think he was telling them stories. But, if he takes things patiently, and raises their curiosity gradually, he will have more people to hear him than perhaps it may be agreeable to accom-

moderate. Secondly, by the course of an European education, he has naturally acquired certain habits, which, if not exercised cautiously, may bring upon him the dislike of his countrymen: for example, if he should adopt a different mode of life; that is, if he should give up his former scruples of eating blood; if he should not mind entering the rooms with his boots and shoes; if he should keep his hours of business with that nicety and regulation which he may have seen practised in highly civilized England, and will not see the natives except at stated hours; and if he should do all this at once—he will bring on him the dislike of his people, though he may be fully justified in his conscience. If he interfere much with politics; if he declare that he cannot believe anything which is not fully demonstrated; if he laugh at the superstitions in which his education now forbids him to believe, but which he practised before, he will bring upon himself fresh troubles. Again, if he overstep his zeal by interfering or mediating in the affairs of others, in which he cannot reasonably expect to succeed; or think he can relieve every body in want—he will bring himself into sad difficulties, though he may have done it with the purest motives. Again, if his enlightened views make him abhor the idea of keeping the females shut up, and if he wish,

as he ought, to reform their condition, he must be careful how to begin the work: the surest way is, to prove that education will not make the woman independent of the man, but that he is to be for ever "her head;" and to shew that he wishes them to learn still more of needle-work, embroidery, &c., house-keeping, cooking, and all that belongs to the house, otherwise they will think he only wishes them to go shopping as they please, and to become more expensive in their habits; in short, to shew them, that, to educate a female, to teach her to read and write, and to learn the Word of God—to let her enjoy her proper rights, is to make her a far better wife, and will prove and illustrate the advantages and the blessings that may result from education. Finally, to persevere in the advocacy of sound male and female education should be his chief object, which I believe will be the safest and surest course.

Another painful position of an Eastern, after his return from England, will be a natural anxiety to introduce all the improvements he may have seen in the West: for example, good roads, carriages, hospitals, asylums, &c.; but he must not try to accomplish this at once, for his countrymen are too poor and too slow: he may apply to European residents, but he must not place too much confi-

dence in them, for he will find that some of them are not endued with that extent of benevolence which he may have seen in dear England. He must, therefore, bide his time.

In England, the merchant or manufacturer well knows that his interest is promoted by the consumption of his goods, or an exchange with other countries, and by extended intercourse and enterprise; an Indian, Syrian, or Egyptian will there find a ready market for his corn, cotton, oil, fruit, silk, &c. &c., as well as in France or Germany, from whence he may import the useful and beautiful Manchester, Birmingham, Sheffield, Glasgow, or colonial goods, as well as the beautiful manufactures of Lyons, Leipsic, and Trieste; and thus mutual interest will promote mutual intercourse and friendship; and then the natives and residents will naturally turn their attention to facilitate the means of transit, which can only be effected by making good roads, carriages, &c. But it may be asked, how is this intercourse to be initiated? By the Eastern learning the European languages; by his becoming acquainted with commercial houses in London, Liverpool, Manchester, Marseilles, Trieste, Hamburgh, &c., and forming connexions there; by his visiting these places in person; by becoming acquainted with their measures,

weights, coins, exchanges, &c. By dealing honourably he will find a readiness on the part of the merchants to traffic with him; and the rapid steam communication of our day is so favourable to immediate superintendence by those who embark their capital in such enterprises, that very little opportunity is afforded for acts of dishonesty; and the actual increase of business, both from London and Liverpool, and the demand for ships, and the high freights paid, prove the progress of commerce between the respective countries, and the beneficial result to both, which is increasing the establishment of honourable houses of British and other merchants in different parts of the world.

This intercourse of natives with other countries will, I fear, provoke the bitterest feelings of some of that class of individuals who had, before the introduction of steam, located themselves in different places; for they ignorantly and selfishly fancy that their whole interest depends upon the natives remaining in a state of ignorance, and they are sadly averse to any new English or other European mercantile houses being established, which, I rejoice to find, are increasing daily. Such individuals, devoid of Christian love and low in morals, dislike the idea of any pious British merchant or any other godly man residing among them. And, if any movement

takes place by devoted missionaries, they raise their cry against them, and designate their efforts as all humbug; and, if any steps be taken to send natives to Europe, then all manner of evil is spoken of them. This, I fear, will trouble my pupils, as it did me; nevertheless, the spirit of the age, I believe, is conquering all these prejudices, bigotry, and shortsightedness.

There is another point where a native teacher must suffer: if he be located in a place where European missionaries, of different religious views, are found, he will be perplexed whom to join; and if he join one he cannot please the rest; if he adopt the views of that one, and remain in his community, his countrymen will believe him to be unsound, and suspect that he is come to make them all Protestants. I know not how a person thus situated can get through these difficulties, except by the grace of God and the guidance of the Holy Spirit. He must be a man of prayer, patience, perseverance, and long-suffering; and when he finds himself wrong he should acknowledge it, and retrace his steps. He should keep the Book of God as his guide, and love those who love the Lord, and do good to those who hate him.

Lastly, his exceeding great and painful difficulty will be this: an Eastern, by his long residence in

England, and the education he has acquired, and consequent refinement, will find his expenses must necessarily be increased. His fortune is his education; his purse is probably empty: during his course of education all his wants have been attended to by his friends; but, now that that is finished, he is no longer an artizan, but belongs to the higher class; he is sent home with books and papers, but no cash, or very little; he arrives; he wishes to instruct and to do good, but he must live. The natives are either too poor to pay him, or not yet able to appreciate all his qualifications, and they will ignorantly delude themselves with the belief that this Syrian, having been in England, is moulded into gold. Moreover, there are already in the country European missionaries possessing £200, £300, £400 a year, with all other support for schools, &c., granted to them by the good societies of different parts of the world. How this native is to live for several years, until he has made his way, is really a great problem to solve. His only plan is to try a business of some sort, and devote a portion of his time to it, and employ the remainder in teaching, translating, and visiting.

I confess I find this difficulty at present exemplified in my own pupils; and I am not sure yet how I can escape it myself. I have spent a for-

tune in defraying the expenses of my long residence in England, and on the cause I have so much at heart; to which I may also add the cost of my medical education, which poor Syria can never requite in a pecuniary point of view. I have acted upon a conscientious feeling or vow; for when I had resolved to acquire that profession, it was with a pure desire of doing good with it, as a means to an end for the glory of God. And yet I cannot afford to do so for ever. As a husband and a father I must do my duty: David did eat the shew-bread; my vow must have a limit; still the poor must have my services gratis. Now, how can I go to Syria, and at once begin to open my hand for the fee? Such an act will at once destroy the very object I have in view. Will not the Syrians say: "We have Dr. M'Gowan, at Jerusalem, the American missionaries at Beyrout, and also Jesuits, besides the medical man whom Sir Moses Montefiore has sent to practise gratis at Jerusalem. Here all do it without money, but our friend Assaad charges us his fee!" They will not think that the native missionary, as well as the European or American, must live; that his family must be supported; that he must act as becomes a Christian and a man of honour; must be hospitable, and must keep his position in society. How are

others or myself to do all this, and yet receive no recompense? I cannot see my way clear. I long to have it in my power to be able to help on Petragie, Abdallah, Antonius, Moossa, Nasif, &c., &c.; but where are the means to come from? It is a perplexing thought: still, all hitherto has been done by the aid of God; and therefore, gladly do I say, *In Domino confido*, "God will provide for Himself a lamb for a burnt-offering," and all will be right in due time.

Now, with regard to what is doing. By the aid of our kind friends our Committee have been able, by God's blessing, to educate and to help, directly and indirectly, wholly or partly, no less than fifteen young Syrians in England, a few of whom we will mention. Petragie Zacharias, Moossa, Tanoos of Damascus, Abdallah Araman, Abdallah Asmar, Nasif Giammal, Antonius Ameuny; and though we cannot expect all of them to devote themselves to the work, and although we have no means to support them, but have left them to their own resources, and to struggle for a livelihood, yet we cannot but acknowledge in many of them the right spirit and the desire of doing good, and sooner or later, by God's mercy, the seed will come up. God bless them all. The youths (boys and girls) that have

been educated in my school in 1840, and the two following years; the many hundred copies of the Scriptures, either in whole or in part, that I had the honour of circulating in the space of about three years, during my travels in Syria, the desert, and other parts; and the speaking of the Gospel truths in season—will, I trust, by God's mercy, shew forth fruit in due time.

Other cheering prospects I have to record. The excellent Patriarch of Antioch, Methodius, and some bishops and clergy now in Syria, are making all efforts to promote schools; and though his income is barely £500 a year, I am told that the Patriarch, or Chief Metropolitan of the Church, gives about one quarter of it to the schools. And now, in Damascus, through the zeal of the pious Rev. Khoorie Yoosef, there is a school containing 200 boys, and female education is begun. In Beyrout, also, there is a flourishing school; and, by the zeal of Bishop Benjamin, and the liberality of the natives, a printing-press is established, and the Scriptures and other books are now being printed in Arabic there. Efforts are also being made throughout the whole land by devoted missionaries, both English and American, to establish schools; and had it not been for the recent distressing wars in Syria, and the poverty of the

people, the result might have been tenfold. In short, if, in spite of all disadvantages, the average of those that can read now among the children in Beyrout is as 67 per cent., what would it be if all proper means were employed in a blessed time of peace?

Another favourable prospect is the rapid intercourse with Europe. There is now, three times a month, steam communication between Syria and Europe. The steamer leaves Marseilles for Beyrout on the 4th, 14th, and 24th of every month; two steamers leave Southampton monthly for Alexandria, and two from Trieste! Formerly, a copy of the Scriptures, and even in my own time, was worth about £15 in Syria; but now, by the benevolence of the Bible Society and others, we can have it in Arabic for 2s. 6d. Formerly, my father, with great trouble and expense, could hardly procure for me a good tutor and books, and now, in all our schools, the Scriptures are taught! Formerly, Jerusalem was thought a spiritual place not in existence, and now a visit to it is become a summer trip, and the appointment of the pious Bishop Gobat is very cheering. Formerly, if I wished to visit my aunt, a few miles from town, my mother thought it necessary to consult all the family if the enterprise were safe; and now, Syrian youths come

all the way from their own country to England, merely upon my recommendation: certainly, this is a cheering prospect. A few years ago, I was thought a wonder because I spoke several languages, and now many Syrian youths are learning the same at schools. Formerly, the poor country was supposed too insignificant for consideration; but now, thank God, the Sultan and his ministers, Powers, Cabinets, and Ambassadors, &c., shew an interest for her good; and many devoted servants of the Lord offer up prayers at the throne of grace for compassion on the land. These are prospects, indeed, that indicate great signs of the times, and cheer the hearts of all those who love Jerusalem, and who anticipate the fulfilment of the word of God respecting Zion.

Now, with regard to the advantages that may result from a prudent use of the means above alluded to: First, Syria is a central point. I cannot illustrate this better than from the pen of a Christian writer:—"Syria, the land of promise, is, as it were, the centre of the whole world, the keystone which unites Europe with Asia, the telegraph station between the east and the west, the region above all others desirable for true light to shine from, for the sun of righteousness to arise in, and thence to spread those beams which were to enlighten the gentiles all round, and be a salvation to

the ends of the earth.”—(*Vide* “Catholic Spirit of True Religion,” 1840.) Her climate and soil, all travellers have borne testimony, are most lovely and rich. Every temperature may be found there, and all plants will grow there; all constitutions, even the most delicate, may live there; indeed, in ancient times, delicate patients were ordered there. Her resources, if properly and securely cultivated, would be immense. Commerce might flourish there to any extent. Grain, cotton, silk, oil, fruits of all kinds, grow in abundance. Of the grape alone there are forty-two, of the fig thirty-two kinds. The Syrian cotton and silk might, by commercial enterprise, be improved to suit the Manchester market; and British goods might be taken in return, both for the country itself and for Mesopotamia, Arabia, and Persia. The rich natural resources of the country are yet to be developed. In fact, it may become the depôt for British and other goods for Central Asia and many parts of Africa.

Another favourable feature is the talent of her natives. It is not, however, for me to praise them; but I may assert, without fear of contradiction, that, although they are certainly now, in most parts, deprived of the means of education, and consequently great ignorance prevails among them, yet, wherever any of them have been put to the

test of instruction, they proved themselves to be worthy descendants of their forefathers; the press also has kindly given them their right, and the public have borne testimony that they stand among the first linguists of the world, and understand their business well. The difficulty of their own language, the Arabic, makes every other language comparatively easy to them; and as most of the oriental languages borrow largely from the Arabic, an Arabic scholar may attain eminence in any of them. Moreover, the Arabic is spoken among so many nations of Asia and Africa, that a devoted Syrian may be no less useful in his own country than in Egypt, Morocco, or any part of Barbary; in the heart of Africa, in the deserts, in Arabia, in Mesopotamia, in Persia, in Turkey, in India, in Central Asia; in short, among many millions of people who either speak the language themselves, or whose learned men must speak it, as it is the language of the Koran: therefore they look with veneration upon every one who can speak the Arabic, as speaking the most holy tongue of Heaven!

Again, from the variations of the climate in his own country, a Syrian can penetrate any part of Asia or Africa with impunity, for the climate corresponds with his own, the habits of the people are very similar, and the language is almost the

same. These are natural advantages which he possesses without education, expense, or loss of time. So then, under the blessing of God, an enlightened Syrian mission is the best calculated for doing good in the East or Africa.

An illustration of the advantage of a knowledge of Arabic may be adduced in my own person:—when H. H. the Prince of Muscat, the eldest son of H. H. the illustrious Imaum of Muscat, visited this country last year, there was not a person in London who understood his pure Arabic language; fortune at that time brought me from Glasgow to London; Capt. Cogan, the great friend of his father, found me out, and I had the honour of attending the Prince during his sojourn here, and also of accompanying his Highness to Windsor Castle, &c.; he felt at home with me, although Syria is thousands of miles from his own land, and though I had never had the honour of knowing the Prince before or visiting his country. His attendants, some of the nobles of the land, also felt at home with me, and I was with them as though we had known each other from infancy. His Highness's religion is Islam, yet he was so kind and so affable, that I felt great pain at the time of parting. Why all this? Because our language was common, because our taste had an affinity, and our ideas resembled each other's in most cases. His heart was

open. He and his companions felt uncomfortable when I was absent from the house ; for, though some other interpreter might have made himself understood in broken Arabic, which often caused a laugh, the Prince was extremely doubtful whether he had interpreted aright; consequently, all important subjects were postponed till I came, they believing that none but a native Arabian scholar could understand them.

An account of the visit of this illustrious Prince to England, his extraordinary talents and quickness, his most wise remarks, his affable character; his views, his expressions, his travels, the prospect of the good that he may do in that station of life in which Providence has placed him, his visit to London and Windsor, his dinner at the Mansion House, his regard for religion, his humanity, the good behaviour of his attendants, &c., the high esteem in which he most justly held Capt. Robert Cogan and his friends, I must do myself the honour of bringing, some day, before the public.

I cannot close this chapter without acknowledging the kindness of Capt. and Mrs. Cogan, Col. and Mrs. Henderson, Mr. and Mrs. Saunders, and many other friends.

CHAPTER XXVI.

MEDICAL MISSIONS.

THE most effectual means to be employed in promoting the honour of the Lord is to connect the welfare of the body with that of the soul. The healing art, therefore, must be, as it has always been, from the time of Solomon to the present day, the surest way to gain influence, over both the grandees and the common people, the rich and the poor, and the civilized and uncivilized nations in all parts of the world. The safest and most certain way of effecting this is to follow the example and command of the blessed Redeemer. We have in Him all instruction, all wisdom : we have only to obey His voice, and if we follow Him and seek His blessing, He will bless the work. Hear what the Prince of glory says : "Receive ye the Holy Ghost, and heal all manner of diseases;" and "He sent them to preach the Gospel, and to heal all kinds of sickness."

It is strange that one of the chief features of Christianity, and the means of promoting it, had been overlooked by the advocates of true religion for ages in this country ; I mean the relief to the

body in the time of sickness. What was the history of Christ, but a perpetual course of doing good to the body as well as to the soul? What do we read of His daily movements, but that the centurion, the leper, the man with the palsy, the blind, the afflicted with divers diseases, all sick people, throughout Decapolis and Syria, came or were brought to Him, and "He healed them all." Christ fed them; Christ healed them; Christ taught them the way to Heaven; Christ dealt with our nature as knowing our infirmities. He knew the body stands in need of support, and is to be relieved as well as to be saved. It was this sympathising, healing character of our Lord that brought the multitudes to hear Him, in spite of all the opposition and the malice of the scribes, pharisees, and priests. And this act of mercy was exerted not merely to shew His miraculous power, but also His love to man. The raising many from the dead, were stupendous miracles performed with a word; "Lazarus, come forth;" "Young man, arise," are sufficient to fill all the world with wonder. It was, then, to shew His sympathy for the body, that He extended this act of love and benevolence to His Church; for His commands to His disciples were "to preach the Gospel, and heal all manner of diseases:" in short, the Gospel is full of commands for preaching and healing.

The Apostles followed the example of their Lord, and so did the primitive Christians. Some people are apt to say, as an excuse, that "they did it by miracles, we cannot." To such the answer is simple; that, as we require no miracle to preach, and no miracle to read, and no miracle to take an academical degree for the Church, medicine, and the law, so it requires no miracle to heal, but only to attend a medical course for a diploma or degree. A dose or two of sulphate of quinine often cures your patient of ague; vaccination prevents his taking the small-pox; the use of certain precautions prevents your catching the plague; an operation on the cataract makes you see; an amputation of a mortified limb snatches you from the grave. All this you learn by proper education and the exercise of your talents, which are the gift of Christ. It is no fallacy, if you tell your patient, or the bystander, that to Christ you owe everything; and they will attend to your directions as if you had the power of working a miracle.

Now, let me make a few observations respecting medical men. The Easterns have a technical name for that class of the community, which is "*tabeeb*," or medicus, ἰατρός, but they very seldom call them by that name, they are called "*Hackim*," wise, or philosopher. By this name Solomon was called; by this name the learned of all ages were called

in the East. The influence which this learned body possesses among all classes is astonishing. They are allowed to ride in sacred cities on horses, which no other Christians were permitted to do. They have a moral influence: they can save a man from prison; they can say what they like; and, if true Christians, they can preach. Nobody visits the apartments of the females but this class; and you may form an idea of the value of a medical man in a country where there is not a single hospital throughout the land. In this country you may not feel it so forcibly, on account of the many blessings you enjoy, in the number of hospitals, infirmaries, and dispensaries, which are the glory of your land, and the many qualified medical men that are to be found in it. But in Syria, where those blessings do not exist, a medical man will be everything.

Now, let me add a few facts of medical Christian enterprise in times subsequent to the Apostles. The Syrian mission to China in the seventh century partly owed its success, under the blessing of God, to medical skill. The success of the Jesuits in Siam may also be in a measure attributed to medical skill and relief. (*Vide* Mosheim's Ecclesiastical History, Vol. ii. p. 264, n.) This skill also aided the Jesuits in the eighteenth century, in making proselytes in Syria from the Eastern

Christians. The fact is, the success which attended the cause of Christianity in the first, second, and third centuries, was chiefly owing, under the blessing of God, to the healing art, accompanying the preaching of the Gospel. (*Vide* Origen contr. Cel., lib. 1, pp. 5, 7: Euseb. Hist. Eccles. lib. 5, ch. 7: Cyprianus, Ep. 1. ad Donat. p. 8; and notes of Bulsian upon that passage, p. 376). Again, in the seventh century, in the time of the Khalifs, when their arms conquered many parts of the globe, when Christianity was threatened with annihilation, and not a soul dared to speak in its favour, a medical man preached the powers of the Gospel before the Khalif, and the Arabian princes of his court, at Damascus. This was the celebrated "*Honein Ben Isaac*," of Damascus. This pious man, though a Christian, was, on account of his medical skill, employed by the great Khalif. The learned Doctor performed his duty at the court, and at the same time exercised all his influence in behalf of his conquered brethren at Damascus. The Khalif was fearful lest this doctor should poison him; he therefore sent for him one day, and said, "O Honein! I want thee to prepare for me a draught to kill an enemy at a distance, but such that cannot be detected; and I will exalt thee, thy riches shall be multiplied, and thou shalt enjoy our favour." Honein bowed to the Khalif,

and said, "May the Khalif live for ever! I am taught how to heal, but not how to kill." The Khalif pressed him; the Doctor gave the same answer. The Khalif then threatened him, and represented to him that he would inflict upon him all kinds of tortures. The Doctor replied that his body was at his sovereign's mercy: but that he would not comply with his request. At last the Khalif imprisoned him, but gave orders that he should be well treated, and allowed his books, and that a report should be sent to him from time to time of what he was doing. The resolute and pious Doctor employed his time in writing books, and translating several of the Greek authors into Arabic. At the end of the year, the Khalif ordered him into his presence, and repeated the same demand, threatening him with his vengeance if he refused, and promising him favour if he complied. Honein gave the same answer as before. When the Khalif saw his virtuous resolution, he said: "Be of good cheer, and have confidence in us, O Honein, we only wanted to prove thee; now tell us what made thee refuse our demand, not comply with our wishes, and submit to all these sufferings." Honein replied, "Religion and knowledge." "What is that?" said the Khalif. He was answered—"Our Lord Jesus Christ, the Author of our religion, commanded us to be merciful, and to

do good to all men, even to our enemies; how much more then ought we to do good to our benefactors: and, as to knowledge, it is that which produces good works." The Khalif, and all present were astonished at the Doctor's reply, and the impression made upon their minds was wonderful. It did much good to the Christian cause, elevated that religion in the eyes of the Khalif, and drew his favour to all its professors.

The suspicion that arose in the mind of the Khalif was this: Constantinople at that time was in the hands of the Greek Emperor. The Khalif feared lest the Emperor, in some secret way, might induce Honein to poison him, and that Honein might do it out of religious bigotry, so as to destroy the prospects of the Mohammedans. The Khalif tried the Doctor in the manner above described, believing that if he would do it for him, the Khalif, he might do it for the Emperor.

The history of British India, and the proceedings of Dr. Kelley in Madeira; the present demand for medical missions to China; and the good doing in Jerusalem, where the well-known word "Hackim" is a passport of influence and esteem for all European travellers who have any pretensions to the title; all illustrate the above observation.

Thus medical men may win the hearts of the rulers as well as of the multitudes. A friend of

mine, Dr. James Bird, when at Damascus, in 1830, had many invitations to visit the grandees of that city. Another friend of mine, Dr. George Whitely, who travelled all over Syria, was held in universal esteem, and saw what others could not. Even men with common sense, clothed in the medical garb, can sometimes do great things. For example, a relative of mine possessing a little knowledge of medicine, and knowing the virtues of some plants, was often of great service. One day a lady called on him in much distress; she said that her husband was dying through starvation, that he would not eat, because he fancied he had a tumour in his nose, which was so large that it obstructed the passages of his throat and mouth; in fact, he had no tumour at all; it was a nervous imagination which kept him in bed. He called his wife mad, because she could not see or believe the existence of the non-existing tumour. My relative did not, at first, know what to do; at last he discovered a remedy: he went to a butcher, took a large piece of mutton, free from bone, which he concealed under his sleeve, and put a razor in his pocket. He went to the poor man's room, and found him in his bed; the patient, on seeing the Doctor, said: "O dear, Yoosef, I am dying!" "Dear me," said the Doctor, "your tumour is enough to kill anybody; I was alarmed even on coming into the room!

Poor fellow, what a nose!" "O tell this to my stupid wife!" cried the nosy man. The doctor said, "I am sorry for you, you must die!" "What must I do?" asked the man; my friend replied, "Unless you submit to an operation, and allow me to take off the tumour, you must die." "Can you really take it off?" asked the patient. "O yes, but you must bear a little pain, and I will soon relieve you of it." So he consented to the operation. The doctor bandaged his eyes with a handkerchief, and gave him a good blow on his nose, so as to bring him to his senses. "What is that?" cried the nosy fellow. The doctor said, "I am only getting the tumour together, to remove it all at once." Then he gave him a scratch, and suddenly drew out the concealed piece of flesh from his sleeve, holding the razor in the other hand: the bandage was removed, and the skilful surgeon exclaimed, "Here is the tumour; it is all over." The poor patient cried: "O dear me! what a piece! Enough to feed a regiment; shew it to my wife!" The operator professed to put some ointment on the wound, and thus the man was cured of his nervous affection. Now, if an Eastern can display so much tact without a regular course of education, what would he be able to do with it!

From Gaza to Antiech there is not a single

medical school. Patients are attended either by the self-taught native doctor, or by the barber, or by persons exercising charms and superstition: the self-taught are that respectable class of professing doctors who have their knowledge by inheritance, possessing some old pamphlets or Arabian writings, and do the best they can; they take things patiently, neither kill nor cure, and generally order barley-water, herbs, decoctions of leaves, and vegetable diet in all febrile cases. The doctor-barbers use the lancet admirably, and occasionally do good, if the case be inflammatory; but alas, knowing nothing of anatomy, they often either mistake the artery for the vein, or seriously wound the former, and have no means of stopping the hemorrhage or taking up the vessel. But those who do the most harm are the impostors who practise charms, and stuff poor invalids with holy dust, holy mud, holy stone, holy bones, holy water, place them at the tombs, and, when they are on the brink of the grave, direct them to some old rug, or some earthly being, instead of the adorable Jesus, who shed His blood to save sinners, and to bring all to eternal bliss who come to and depend on Him. All these things ought to make the hearts of those who love the soul as well as the body weep, and employ all means to introduce a better system.

Lastly, a medical mission should be introduced if possible by natives; for an European must have a good interpreter before he can do his duty well, whereas a native learns all direct from his patient or his friend. Even my little knowledge of medicine in 1840 and 1841, enabled me to prescribe for many, and to cure a great number of agues. I was also enabled to speak the word in season to thousands, and to shew my patients that Jesus alone, and nobody else, can save them; and I have every reason to believe that God has blessed the work to many souls. That success determined me to finish my medical education as soon as I could, and gracious Providence brought all to pass; and the 27th of the month of July, 1846, will always be a feast-day to me, and a day of thanksgiving, as on it I had the honour of being admitted a member of the Royal College of Surgeons of England, and obtained my diploma from that high authority. God grant this knowledge may be sanctified! and wherever I may be, or whatever station of life I may be in, may the glory of God—and the good of man—be my chief aim; for to Him we owe all we have, and all our happiness in this world and in eternity depends on Him alone.

These are my grounds for advocating this cause, and right minded men will see that we have rea-

sonable prospects of success without speculation or enthusiasm.

We have now, to our great regret, to part with our dear British friends for a season; and believing that there are a great many in the United Kingdom who are anxious to do good and forward the cause of truth, and promote civilization throughout the world, and wish to avail themselves of the present openings, I feel pleasure in bringing these pages before them, hoping that they may be of service.

In conclusion, I entreat that indulgence which the magnanimous character and kindness of the British always extend to strangers, for my imperfections in style and idiom, as I am writing in a tongue which is not that of my youth. And lastly, I beg to repeat our thanks to the President, Vice-Presidents, and Committee of the Syrian Society, and to all our friends, in all parts of the United Kingdom, of all denominations, particularly to Marquis Cholmondeley, Lord Ashley, Earl Waldegrave, Earl Galloway, Lord St. Vincent, Hon. W. Cowper, Hon. A. Kinnaird, Dowager Lady Grey, Earl Harrowby, Rev. S. Ramsey, Hon. G. Ryder, Lord Lindsay, Lord Ingestre, Lady E. Pennant, Mrs. D. Pennant, Sir

T. Troubridge, Sir W. Farquhar, Mr. MacKinnon, Mr. Milnes, Sir J. Campbell, Mr. Bainbridge, Mr. Newton, Mr. Attwood, Lord Teignmouth, Hon. H. Gough, Chev. Bunsen, Count Bjornstjerna, Mr. D. Barclay, Sir Ed. Pearson, Mr. Walthen, Lady Maude, Mrs. Trevanion, Misses Burdett, Hon. Mrs. D'Sombré, Miss Good, Miss Chamberlayne, Dr. Ellis, Dr. Thompson, Dr. Yates, Mr. J. Labouchere, Dr. Hussay, Mr. Robarts, Mr. J. Anderson, Mr. Montgomery, Miss Marston, Mr. Rose, Mr. Wheeler, Mr. Dutton, Mr. Hollond, Miss Neave, Mr. S. Gurney, Mr. G. Scott, Mr. Bell, and Mr. Abet.

The Victorian age is indeed the pride of Great Britain. The nation may justly glory in its Government. May the Lord God Almighty bless the Queen and her Ministers, and the nation at large; and may peace, happiness, and prosperity, with true religion, fill the land and all the earth!

THE END.

